WORLD CALL

Saint Paul Preaching to Acte

By de Martini

FEBRUARY
1939

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World Call

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Contents

Editorial 3
Editorial Correspondence 4

Articles

This New Evangelism, *by R. C. Snodgrass* 5
Those Prosaic Letters: I. C. C., *by Virginia M. Clarke* 7
Rekindled Fires, *by J. Vernon Jacobs* 9
A Negro Church with a Vital Program, *by Zelma Watson Duke* 10
A Task for the Church in India, *by Samuel Moqbul Masih* 13
About These Women and Children Who Work for Me . . . What Can I Do? *by Maude Taylor Sarvis* 16
The Negro—An American Minority, by *Alva W. Taylor* 18
Reaching the Unwanted, *by George Walker Buckner, Jr.* 20
The Menace of Migratory Labor, *by Mark A. Dawber* 23
The Camera Goes to Church, *by J. Barbee Robertson* 26
Evangelism at Japanese Christian Church, *by Kenzo Kubata* 27
A Profitable Mining Investment, by *Wm. R. Holder* 28
A Holiday Excursion to the Chaco, *by J. Raymond Mills* 30
Relieving Pain in Pendra Road, *by George E. Miller* 31
The World Day of Prayer, 1938 (Women and World Highways), *by Letitia Knight Mintz* 35
Something is Happening to These Boys, *by Daisy McLin Huber* 42

News of the World

Social Trends, *by James A. Crain* 25
Miss Carnella Jamison 29
College Notes 32
Station UCMS Broadcasting 34
Echoes from Everywhere 38
In Memoriam 39
Jarvis Christian College 44
Notes on Benevolence 44
Notes and News from the Pension Fund 46

Departments

Book Chat 15
Programs 36
Devotional Study 38
Hidden Answers 39
Helps for Leaders of Junior Groups 40
Books Received 46
Unified Promotion Receipts 47

Circulation Corner

Special Rate Extended

The special 20th Anniversary rate of $1.00 for a year's subscription for renewals, and one year plus the January 1939 number to new subscribers, has been extended until March 1. Why not take advantage of this special offer now so as to be sure your subscriptions are in before the stock of the Anniversary issue is exhausted. The regular price of $1.25 for one year goes into effect on March 1, 1939.

Here is another subscription for your excellent magazine which should give our women their 10 per cent increase in subscriptions. This is in the form of a Christmas gift from one of our young married women to her mother.

M. L. RILEY.

Windsor, Missouri.

By Way of Explanation

With the extra heavy rush of renewals and new subscriptions during December and January, it has taken longer than usual to enter the orders that have come in. If you have not received your copy of the magazine, please be patient, remembering that it takes about four weeks from the time you mail your order until the magazine can be mailed. Secular magazines require six weeks.

WORLD CALL is an interesting magazine. I have enjoyed reading all the articles in it. Let me take this opportunity on its twentieth anniversary to say that WORLD CALL is one of the most worthy magazines in this country in building up international brotherhood, in promoting world peace and in reinforcing the frontiers of the Kingdom of Love and Light. I hope for its future the better circulation than ever before.

ROBERTA MA.

Washington, D. C.

I enjoy the WORLD CALL very much and think it is very valuable to the church program.

MRS. GLADYS HARRINGTON.

Plano, Texas.

Index and Bound Volumes

It is not too late to order from the publication office that index or bound volume of the 1938 issues of WORLD CALL. The year's issues bound in a good, substantial binder may be secured for $3.00. The index for 1938 will be sent without cost upon request.

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The Threshold

Our Cover

THE following interpretation of our cover picture, as well as the photograph from which it was made, have been sent us by Abbott Book, Minister of Education of the Union Avenue Christian Church, St. Louis, Missouri:

The picture is by the Italian painter, de Martini (19th Century). The original painting hangs in the Modern Gallery in the Vatican, Rome.

This picture according to Albert Edward Bailey "fits well the Epistle to the Philippians, which closes with the words 'All the Saints Salute you, chiefly they that are of Caesar's household'" Acte, the mistress of the Emperor Nero was a woman of great power. Here we see the tentmaker from Tarsus over against the imperial favorite. Acte seems to draw away from him not being at home with commoners. Yet her face shows fascination with the moral earnestness of this man of God. Two servants listening in the next room are manifesting their curiosity. Paul is "shooting straight" and we see Acte undergoing a change. She is pondering over the fact that should she break with the past that the result might mean her death. We see Acte at the point where she must choose between two loyalties, the Emperor or Christ. History tells us that she chose to follow Christ; and according to tradition when the Emperor returned from Greece, Acte refused to continue her immoral relationship with this pagan ruler. The emperor wreaked his vengeance on Paul by putting him to death in 67 A. D. Now let us apply this striking picture to our day. What does it say? It tells us that we need to be courageous in our preaching and teaching if we are to redeem this sin ridden world.

Brotherhood Dinner February 1

Reports indicate that the Brotherhood Dinner is going to be one of the outstanding fellowship occasions of the year. The program arrangements have been consummated.

As part of the program there will be a large number of radio broadcasts across the nation, by transcription. This will include an address by Dr. Roger T. Nooe, president of the International Convention, a solo by Mrs. Arlene Dux Scoville, and a song by the radio audience led by Mrs. Scoville.

It is suggested that the churches use the very rich suggestions for other parts of the program, so that practically the same program may be had in all churches.

Arrange to tune in on the broadcast. Some station near you will be carrying it. Watch for announcement of stations.

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Are you asking:

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The *Church Committee for China Relief* is the agency created by the churches and mission boards, cooperating with China Famine Relief U. S. A. with its long experience in famine and flood relief, to receive and forward funds for relief to China's suffering millions. Local committees are being formed. If you are willing to help, write to the national headquarters of the committee for information.

In China, funds are being distributed all over China by the American Advisory Committee in Shanghai, composed of American missionaries and business men, with many years of experience in placing funds where most needed. Most of the local organizations they help are conducted by American missionaries. Relief is given to the most needy regardless of creed.

The need is urgent. If local publicity is not reaching you, checks may be sent direct to The United Christian Missionary Society.

Richmond Convention

Initial plans for the International Convention of Disciples of Christ in Richmond, Virginia, October 19-25, are being made. The International Convention and affiliated member organizations have selected the following persons to constitute the committee on Program and Arrangements:

Chairman, Roger T. Nooe, Nashville, Tenn., president of the convention; Executive Secretary, C. O. Hawley, Indianapolis; Recording Secretary, H. B. Holloway, Indianapolis; Members International Convention Executive Committe, T. Hassell Bowen, Harrodsburg, Ky., and P. H. Welshimer, Canton, Ohio.

F. W. Burnham, Richmond, Va., general chairman of Local Convention Committee; Miss Lela E. Taylor and Willard M. Wickizer, Indianapolis, representing The United Christian Missionary Society; W. H. Cramblet, Bethany, W. Va., College Association; F. E. Smith, Indianapolis, Pension Fund; John H. Booth, Indianapolis, Board of Church Extension; J. Eric Carlson, St. Louis, National Benevolent Association; H. C. Armstrong, Anderson, Ind., Association for the Promotion of Christian Unity; J. Arthur Dillinger, Des Moines, Iowa, National Association of State Secretaries; T. K. Smith, Columbus, Ind., Christian Foundation; and, Dean E. Walker, Indianapolis, German Evangelistic Society.

This committee held its first meeting in Indianapolis on January 10. The following persons were selected to head the various committees:

Breakfasts, Luncheons and Dinners: James A. Crain, Indianapolis. *Communion:* F. E. Davison, South Bend, Ind. *Publicity and Exhibits:* H. B. Holloway, Indianapolis. *Music:* B. Fred Wise, Chicago. *Prayer Room:* Mrs. H. B. Marx, Pueblo, Colo. *Registration:* Mrs. Elmer Ward Cole, South Bend, Ind., registrar; Lawrence S. Ashley, Elkhart, Ind., and D. K. McColl, Marion, Ind., assistant registrars; *Sunrise Prayer Service:* Jesse M. Bader, New York City; *Director of Program:* A. R. Liverett, Indianapolis.

John A. Tate, Richmond, Virginia, secretary of the Virginia Christian Missionary Society, attended the meeting and reported great interest in the coming Richmond Convention on the part of the Disciples in Virginia and surrounding states.

Americans All— Immigrants All

The epic story of American colonization is dramatized in a series of radio broadcasts, sponsored by the United States Office of Education.

The programs are written by Gilbert Seldes, and heard Sunday at 2:00 P.M. EST; 1:00 P.M. CST; 12:00 M. MT; and 11:00 A.M. PT.

Their purpose is to "promote better understanding for and among all the cultural and racial groups in this country through a knowledge of the contributions made by each group."

Starting on November 13, 1938, the programs continue week by week until May 7, 1939.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor*
L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey, Mrs. W. F. Rothenburger, James A. Crain, C. E. Lemmon, Edgar DeWitt Jones

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Evangelism and the Church

ONE of the important problems discussed at the recent World Missionary Conference at Madras, India, was that of the development of self-supporting churches in countries regarded as "mission fields." The objective of self-supporting congregations is important not primarily to the churches granting mission subsidies but to the so-called younger churches themselves. An aim of missionary endeavor should be the building of churches strong enough to provide their own leadership. This is likely to come only when the "younger" churches cease to feel dependent upon the generosity of those of greater numerical and financial strength.

One statement made in the course of the discussion at Madras was to the effect that self-support is not a problem where the church is growing. Such a church would, it was said, be an on-going church even if the bottom fell out of foreign missions. Now, a growing, on-going church is an evangelistic church, whether on the mission field or in a stronghold of Christianity. To the statement that with such a church self-support is no problem, may be added the assertion that with such a church *all* problems are simply a part of the day's work. Pastors and officers of churches bowed beneath the weight of problems which seem too great to bear, can usually find a solution for their difficulties in a sane but genuine evangelistic concern. To take upon one's self the interests and concerns of others is for the individual and the church the way to new hope and outlook. Evangelism at its heart is the giving of one's self to others. With churches as with individuals, to lose one's self is to find one's self.

One Hundred Thousand Evangelists

AMONG the Disciples of Christ there is now in process an effort to enlist members of a League of One Hundred Thousand—a league of Christians, each of whom is committed to the effort to reach for Christ and the church at least one person within the year. There is to be no great flare of trumpets and beating of drums in the campaign. The League has no officers or overseers. Each member is his own president, secretary and director. Each makes his own assignments and each checks on himself. For them to carry on this crusade successfully will bring new life and vitality to their churches, both by reason of the reaching of new members for the body of Christian believers and for the renewing of the One Hundred Thousand themselves.

Race—Curse or Blessing?

THE approach of Interracial Sunday on February 12 finds the world sadly bewildered as to the significance of race. Never before in our times has the idea of the solidarity of the human race been so challenged as now. At least three important nations in their efforts to strengthen their inner unity are proceeding upon the theory that members of their race are in some sense not only different from others but uniquely superior to them. Even in countries where no such fantastic doctrines of race have been officially set forth, there persists among many people (particularly among the most ordinary and least gifted) the conviction that their differences constitute a basis for self-congratulation.

The most glaring example of this weird phenomenon of racial ideology is, of course, Nazi Germany. As a matter of fact, Germans are but superficially different from other people. They are more fair of countenance than the Latins, but less so than the Scandinavians. In courage they are probably neither superior nor inferior to other peoples. Whatever of real racial distinctions they have seem to balance fairly well as to classification as strength or weakness. They have shown a remarkable capacity for painstaking thoroughness, a virtue rather offset by their apparent inclination to welcome the complete regimentation of their lives. Both these and other qualities may be due more to social habit than to inherent racial inheritance, however. Germans are neither better nor worse than other people.

The report of the Oxford Conference of 1937 rightly regards race as a gift of God for the enrichment of human life. The gift is, however, the report continues, one which can be and is abused. "The sin of man asserts itself in racial pride, racial hatreds and persecutions, and in the exploitation of other races." From all such sin of pride Christians may well pray in the words of the Book of Common Prayer, *"Good Lord, deliver us."*

The Church Faces the World

Editorial Correspondence *

"Seeing, brethren, that we are weak men but entrusted with great responsibilities."

WITH these words Bishop Azariah of Dornakal opened one of the periods of devotion on the morning of Tuesday, December 13, the first full day of the World Missionary Conference at Madras. This was the "Quiet Day," given to prayer and meditation. Three periods of united devotion marked the day, with the evening reserved for solitary prayer and meditation. First came the Period of Penitence with Bishop Azariah leading; next, the Period of Thanksgiving, Contemplation and Appropriation, led by Professor H. H. Farmer of Cambridge; then the Period of Dedication led by Cleveland's Bishop Henry Hobson.

The night before, Conference had opened formally and with a high call of challenge from its distinguished president, Dr. John R. Mott. Four hundred seventy delegates representing approximately seventy countries were present for this impressive opening of the most representative gathering in the history of the Christian movement. Here were men and women of all races and all colors, young and old, who, though speaking different tongues and following different customs and habits, are united in a common bond of human fellowship, a common desire to spread throughout the world the message of the Christian religion.

Many leaders of world renown are in this group, so many that the rest of us can as yet scarcely realize that we are to share with them the fellowship of equals in these eighteen days of comradeship in the seclusion of the beautiful Madras Christian College.

Dr. Kagawa is here from Japan, looking, it seems to me, a bit less tired than when he was last with us in America. Here, too, are C. F. Andrews with a record of distinguished missionary service in India and known widely as a biographer of Gandhi; Doctor (Miss) Yifang Wu, brilliant and charming president of Ginling College; Baron and Baroness van Boetzelaer van Asperen en Dubbeldam of Holland; Doctor G. Baez Camargo of Mexico; Professor Martin Schlunk of the University of Tubingen, Germany; Doctor Georgia Harkness and Professors Walter Horton, H. P. Van Dusen and K. S. Latourette, representing with others the best in American scholarship; Dr. F. C. Laubach of the Philippines, famed director of literacy projects for adults. These and many others are, as these words are written on the third day of the Conference, settling down to study and discussion of various problems which confront the churches of the world in these days of confusion and perplexity. Every one of them, I believe, is approaching the joint task saying in his heart with all sincerity with the Bishop of Dornakal, *"We are weak men but entrusted with great responsibilities."*

To be sure, the Disciples are here in goodly numbers; and of course, as is always the case with Disciples, they did not lose much time in getting together.

From India comes George Hamilton Singh, principal of Christian High School, Jubbulpore, a graduate of Hiram and Butler and the only Disciple delegate from our host country.

Dr. M. Searle Bates is here from Nanking University. He is the only Disciple from China, since Dr. Luther Shao, who had been appointed a delegate, found it impossible to come.

Three Disciples make up the Filipino delegation: Miss Maria I. Dayoan, office secretary of the Philippine Federation of Churches and director of the national literacy campaign; Santiago Gaces, general secretary of the Ilocos Norte-Claveria District; and Emiliano Quijano.

From Latin America there are two Disciples: Miss Jorgelina Lozada, pastor and Y.W.C.A. secretary from Buenos Aires; and F. J. Huegel of the Union Seminary in Mexico City.

Four American Disciples complete the group of eleven: Dr. C. M. Yocum, a foreign secretary of the United Society; Dr. Robert M. Hopkins, general secretary of the World's Sunday School Association and president-elect of the United Society; Miss Mary Sweeny of Detroit, formerly of Lexington, Kentucky; and the writer.

The setting here at Tambaram (pronounced as if each *"a"* were as the *"u"* in "luck") is ideal for a conference. The eighteen miles to Madras may

(Continued on page 6)

* Doctor George Walker Buckner, Jr., editor of WORLD CALL, was an editorial delegate to the World Missionary Conference at Madras, India. While in India he visited various mission fields and is returning by way of China and Japan.

Disciple delegation left to right: G. H. Singh; R. M. Hopkins; M. S. Bates; C. M. Yocum; F. J. Huegel; Miss M. Dayoan; S. Gaces; Miss J. Lozada; G. W. Buckner; E. Quijano. Miss Mary Sweeny was not present.

R. C. Snodgrass

This New Evangelism

By R. C. SNODGRASS*

THE evangelism of the past twenty-five years has passed through two well defined but not sharply separated periods. We seem now to be entering upon a third.

Two decades ago found us in the midst of a certain type of revivalism whose transcending importance to the church few were disposed to question, and whose achievements, for that time at least, justified its pretentious procedures. Those were the days when the church that did not call in a professional evangelist with his assistants once a year for a "soul-stirring" revival, or did not whole-heartedly join other local churches in a city or county-wide campaign clearly marked itself for certain decay. It was the heyday of the "evangelistic company" and the high tide of mass appeal.

Then reactions set in. Pastors were finding their churches cluttered with dead timber. Unsavory tastes were developing in the churches toward professional evangelism. Gradually it became more difficult for the "evangelistic company" to book meetings. As a result we have passed through a phase in which not only the old evangelism was discarded, but no other type of more than fractional acceptance was evolved to take its place. Fairness and clarity, of course, would demand that reference be made to the belated emphasis on religious education in this second period, but even in the religious education program little was done toward the winning and development of adulthood. Manifestly, it was a time of evangelistic disillusionment.

Are we now entering a new phase? To me there are many evidences of it. Scarcely a week passes that I do not receive an urgent call to hold an evangelistic meeting, and I have reason to believe that I am only one among many in this respect. Churches are desperately seeking a new evangelism. They are decidedly through with the old, but they do believe that the time is ripe for an evangelism that will serve the highest purpose. It is obvious, however, that to emerge from our past experience into a new era without some pretty definite ideas as to the course we should take, would serve us but little. What should this new evangelism be like?

My belief is that first, this new evangelism must be closely related to the total program of the church. An appraisal of this suggestion at once raises the question, "what is the program of a true church for this day?"

Certainly we would agree that such a program must be *one* program. It cannot be a hodge-podge of unrelated schemes and activities. No truer indictment has been hurled at the modern church than that it houses churches within the church—organizations that are self-contained and self-sustained, subservient to no common objective. What co-ordination, for instance, has existed heretofore between the evangelistic meeting and the church school, or between the evangelistic program and other functions of the local church? Either we have lived from one evangelistic effort to the next with other functions merely making church life tolerable during the interim, or we have made such evangelistic effort a necessary vaccination to save the church from a lingering death. In either case the church is offering hospitality to a foreigner within its gates and making no plans for his naturalization.

Evangelism either has a place in the modern church or it does not. If it does, and to doubt it is to spell despair, then evangelism must be made part and parcel of the total program of the church. It must be so inter-tissued with the Sunday school, the missionary society and other organizations that it will be difficult to tell where one function begins and the other ends. If a congregation's evangelistic plan contemplates the holding of a special meeting led by an evangelist, then let an evangelist be called, not simply one such as has ability to preach a sermon that will add names to the church roll, but one who has ability to relate people to the total life of the church. For the pastor to assume the sole responsibility of gearing the special meeting into the life of the congregation after it ends may prove futile. It is the evangelist's business, in cooperation with the pastor, so to orient the meeting while it is going on. The professional evangelist for today must be as conversant with the total program of the church as with the evangelistic phase of it.

If there be but one program, could it be stated in a sentence? I venture it with this: Changing the hearts, the lives, the relationships of human beings according to the way of Christ. Evangelism or any other function of the church proves itself only insofar as it actually moves toward this objective. My plea is that this three-fold objective cannot be divided up and allocated to particular congregational functions. It is as much the business of the evangelist to help change the life and relationship of a man as it is to change his heart and his "state." Evangelism cannot

* Mr. Snodgrass is pastor of First Church, Amarillo, Texas.

limit itself to just one phase of the full church program; it must address itself to all of it or none.

This leads to a second observation. The evangelism for this day must be inspirited with a new motivation. Too long have our appeals carried a mixture of escapism and other-worldliness. We became Christians because the church was a good protection while we lived, and heaven was a good habitation when we died. An opposite extreme perhaps has been in evidence, but the evangelistic motive rests with neither.

May not this motive rest here: We teach and preach Christ, the real and living way for what he was and what he is; his past is revealed in the New Testament for our eternal redemption, his present is revealed in the church for the building of his kingdom upon the earth. Put tersely, Christ is the Redeemer of our hearts and lives and our relationships.

Much of the evangelism of the past, through a questionable mass psychology, got numbers into the church, but effected little change in individual and social conduct. Almost under our breath we said, "We are saved to serve," but had little to offer as to the character and extent of that service. We made salvation a momentary act rather than a growth and development pointing to the "measure of the stature of the fulness of Christ."

If the present interest in evangelism is not to prove abortive we must as churches see to it that our evangelistic messages and methods are based upon the Christian change of the three-fold man (heart, life, relationships) for the planting and cultivation of Christ's kingdom. This will carry an inescapable connotation. Men in their fulness will be changed, and such change will as certainly register itself in changes in our community life and social order as effect follows cause. Changed men mean changed conditions, and no artful building of a straw man we savagely call the social gospel, can successfully minimize the concept and hinder the process.

The true evangelism will not simply look for a verdict—it will be sure that first of all the evidence has been presented. It will teach as well as exhort. The notorious lack in this respect has added thousands of names to our church rolls which would never have been found there had the ethics and implications of the Christian gospel been faithfully presented. Our lust for numbers has blinded us to the appreciation of Jesus' words: "Narrow is the gate and straightened the way that leadeth unto life, and few are they that find it."

The foregoing leads to the final suggestion. Our evangelism must be directed to the individual in the mass and make its appeal primarily to the intelligence and reason. This technique has the advantage of both New Testament precedent and psychological assent. The nucleus of the early church was hand picked, and the Pentecostians were won by a sermon and an exhortation that left little to be said in behalf of the facts of the gospel, and the consequent sacrifices of obedience. No orthodox psychologist today would contend for a moment that our driving emotions which have so much to do with conduct can be controlled and stabilized within themselves. Emotions must bend to the sovereignty of intelligence and reason if the patterns of Christian behavior are to find expression in human life. The phenomenal growth of the early church cannot be traced to a smashing tide of mass emotionalism. These early Christians were dominated by the empirical fact of a living Christ, and their intelligent acceptance of him did not blind them to the excellent prospects of their being thrown to the lions.

The Christian evangel with its appeal to reason, has had no greater opportunity in nineteen hundred years than in these days of nationalistic insanity. Our Christian convictions dare not waver in this perilous hour. A passion for the saving of men that His will might be done on earth as it is in heaven must consume us. The evangelism of which I have been writing could not possibly get a better start than in an intelligent and consecrated participation in the League of One Hundred Thousand.

The Church Faces the World

(Continued from page 4)

be covered in thirty-five minutes by an electric line, but very few trips are being made. The Conference occupies the spacious grounds and beautiful new buildings of Madras Christian College here. It is one of the oldest and most productive of the Christian colleges of the Orient. The rooms in the dormitories are (according to Western standards) rather bare; but they are adequate and really quite comfortable, especially to those who have come from a bit of traveling on the Indian railways which serves to accustom them to the absence of the luxuries of American home and hotel and Pullman.

Each delegate has an identification card entitling him to enter the college campus. No others are permitted within the grounds unless on business. On the third day of the Conference an airplane flew over the campus, circling it several times with an official photographer engaged in taking pictures of the great group milling about in front of the Administration Building.

The Conference is a self-contained community, with post office, shop, travel bureau and laundry agency. The world is shut out. Yet, strange to say, the world is here shut in through representation most unusual—black, yellow, brown and white; from peaceful lands and war-torn countries; from democracies and from lands of dictators. Within a few moments any inquiring group may call in for counsel some of the best informed men and women of every continent and race and from practically every nation of the world. And uppermost in the hearts of all these people as they consider the stupendous problems of today's mad world is the conviction that for them all the ultimate way out and way forward is the way of Jesus Christ.

Those Prosaic Letters: I. C. C.

By VIRGINIA M. CLARKE*

THE Protestant missions in Congo, and, in fact, our own Congo Mission, were very alphabetically minded long before the present administration had thought of serving us their distinctive alphabetical potpourri. Our mission is known everywhere in Congo as the D. C. C. M.; our Mission Advisory Committee is always spoken of as the M. A. C.; and our mission's secondary school at Bolenge, the Institut Chrétien Congolais (Congo Christian Institute) is never anything else to the initiated but the I. C. C. Undoubtedly the home folks need a glossary to interpret missionary letters. Perhaps some of these thoughts will help to give life and meaning to those prosaic letters: I. C. C.

—C. M. Yocum

Preparing for effective service to their people

In its ten years of existence the I. C. C. has won for itself a special place in the hearts of missionaries, church members and young people in equatorial Congo. The young man who says, "I have been chosen by the missionaries and the elders of the church to go to the I. C. C." has a proud and happy ring in his voice. The parents who can say "Our son and daughter-in-law are studying at the I. C. C." feel they have accomplished something rather remarkable in rearing such a son.

These young men and women come to the I. C. C. from the varied fields of Mondombe, Wema, Monieka, Lotumbe, Coquilhatville and Bolenge stations to spend three happy years together in preparing themselves for more effective service to their people. To some, Lonkundo, the language of our schools, is strange and at first they find difficulty in accomplishing all the class work expected of them. But by the second year these fine students from the Ubangi and other distant fields are usually in the top third of their class. A vital eagerness, a healthy curiosity, a simple faith in God and an immense desire for knowledge characterize each one of these new students. During the three years of close fellowship with native and white teachers and with their fellow students, they study together, play together, pray together, work together, eat together, argue together and dream together. This fellowship is very real to them and is one of the most outstanding and worth while experiences of their school life.

Since my recent return to Congo after a longer than usual furlough a number of things about the I. C. C. and its students have struck me very forcibly. My eyes have been delighted anew with the beauty of its campus. The wide grassy spaces, the lovely shrubs and towering, stately palms, the murmuring Congo River at its doorstep, all combine to give our campus an alluring charm. Mrs. Emory Ross, who recently spent a few weeks at Bolenge, spoke of it as the most beautiful campus she had yet seen in her African travels. Much to my delight I find that the students seem to have improved in politeness during my absence (perhaps I should stay away entirely). The French equivalents for please, thank you and pardon me, come more readily to their lips. They are quicker to stand and give a woman a chair, even a native woman, than formerly. They are also faster writers than they were when I went home. Perhaps the beauty of their writing has suffered but they have definitely gained in speed which is a decided asset in the classroom. The husbands and wives seem to be making a greater effort to live together more happily with fewer fights. Both men and women have an increased desire for the women and girls to have wider opportunities to learn and use their knowledge. The women take part more readily and with greater poise in plays, programs and religious services. The "I can't" once so prevalent in women's conversation seems to be dropping out of their vocabulary. The men students have an improved knowledge of French and a somewhat better pronunciation than a few years ago, while the women are showing a real interest in learning French for the first time in my experience. However, there is an increased restlessness among the students as they plan for their future. Jobs in government and commercial fields, much better paid than the positions of school teacher or preacher in mission service, have their lure in Congo as at home. One of our greatest problems is so to inspire and lead our young people that many will choose the more difficult path of service as teacher or preacher in lonely forest villages.

In the short six months since my return to Congo many things have happened to puzzle as well as delight this teacher's heart and mind. In the two education classes particularly, our discussions have been especially lively. Topics of discussion have varied all the way from why the present generation

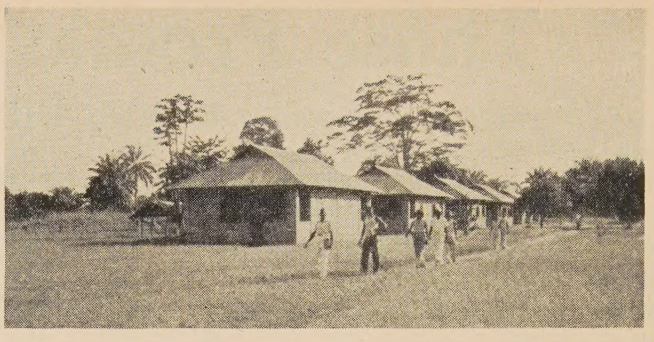
* Mrs. Clarke is one of our missionaries teaching at the Congo Christian Institute, Bolenge, Congo Belge.

of Congo youth does not seem to be as thoughtful of old people or as respectful towards chiefs or as polite to their parents as previous generations, through the question of habits and how to make or break them, on to the pertinent subject of honesty (for which they have no word in their language), and so to a wistful questioning as to why the D. C. C. M. has had no new missionaries for more than five years. No subject which is of vital interest to them and has any bearing on their future lives as teachers or preachers or active church members is taboo in our classes, but it isn't always easy to answer every question. However, at examination time I sometimes find a paper or two which shows that our discussions have been fruitful. One day we spent practically the whole period discussing the entirely new concepts of rote learning versus individual thinking. The bell rang for the close of the class as one boy earnestly questioned, "Well, how *can* we learn to think?" In the recent examinations at the end of the school year this same young man wrote an excellent paper which proved that he was trying to use his ability to think for himself. When I showed the paper to a missionary colleague she was delighted and remarked that in her opinion two things which our Congolese still need to acquire are the ability to do individual thinking and to take responsibility. How often have we searched in vain to find a Lonkundo word meaning responsibility! In their classes and in their work the students of the I. C. C. are being steadily encouraged to develop these abilities so necessary to their further progress and success.

The three fine young men, graduates of the I. C. C., who comprise our native faculty, have an exceedingly great influence on the students. Each in his own way has a contribution to make to the school and to the life of each student. Mpengo Thomas, the senior, is their spiritual father during their stay in school. He has charge of planning and maintaining each Sunday's sunrise prayer service and vesper service in the school building. He it is who keeps account of their church attendance and their participation in Christian Endeavour. Bongelemba Nathanel, excellent preacher, thorough Bible student, long-time elder in the church, keen geography teacher and consistent

C. M. Yocum

Wives of the students gather informally for discussion



C. M. Yocum

Coming from the student cottages to class

tither is a joy and stimulus to all as he greets us with his ready smile. I've never seen anyone else in Congo who has so much fun giving to the Lord. The junior member, Bosela Pierre, is perhaps the best student of the three, a born teacher who loves his work and shows it. These three are of incalculable assistance to the missionary faculty and to the I. C. C. as we meet together regularly to plan our work and solve our common problems.

Play nights which are held at the school several times during the school year are joyful but ear-deafening occasions. All take part—men, women, children and faculty. A committee chooses the games to be played, some being European and American games and others purely African ones. Surprisingly enough many of their own games are merely variations of ours, such as Musical Broom, Pass the Button, etc., with the broom becoming a stick and the button a palm kernel. Every play night traditionally closes with a game of *ebonga,* their intricate foot-matching game which all enjoy immensely. Then after a hymn and the Mizpah benediction we say "Sleep well" and so home to bed, tired but happy after an evening of joyful fellowship.

The African enjoys plays. He likes to see a play and he is fond of acting in a play. Consequently, plays of various sorts are much used in the I. C. C. This year the plays which the different classes have given have included Bible, geography, French and arithmetic plays. The women gave an excellent Eskimo program one evening at the close of the Eskimo project which they had been studying with Mrs. H. G. Russell. The hit of the evening, which threatened to disrupt the affair entirely, was the passing around through the audience some cubes of ice frozen in a kerosene burning refrigerator. The loud exclamations of all left no doubt in our minds about audience reaction. We were pleased with the women's poise throughout the program but everyone would have enjoyed the evening more if it hadn't been for the swarms of hungry mosquitoes which pestered us so incessantly that nearly every part of the program was applauded, or at least punctuated, by the sound of many sharp slaps on flesh.

Outstanding in the students' minds this year was the farewell visit to the I. C. C. of Mr. and Mrs. Ruskin, missionaries of the Congo Balolo Mission in

(*Continued on Page* 12)

Rekindled Fires

By J. VERNON JACOBS*

ONE hundred thousand new members on June 30! How that will shine out in a blaze of glory as we come to the end of our church year. How thrilled we shall be to turn through the Year Book and see the stories of victory written opposite the names of the churches. But even better than that will be the feeling of pride which we have as we look at the "Membership Statistics of the Religious Bodies of America," released each year through the papers and magazines, and know that our people have measured up to their sense of destiny, and that a worthy gain in membership is reported.

For several years we have been embarrassed by seeing a small *"d"* opposite the figures for the Disciples of Christ, designating a decrease in membership. It began to look as if the fires of evangelism which once characterized our people were about to go out. For a while we tried to explain our losses by pointing out that other groups also were losing ground. Then we tried to ease our consciences by insisting that those responding were more thoroughly converted than the ones of former years. But these things didn't satisfy, for when a brotherhood has once been known as the most rapidly growing religious body in America, it has a name to "live up to," and failure results only in shame and regret.

But the fires of evangelism were not dead; they were only smouldering, and what they needed was more fuel. That has been provided in the challenge of the "League of 100,000," and in thousands of churches, the sacred flames are mounting and lost enthusiasm is being regained.

The hearty response of the brotherhood to the call of our department of evangelism to win 100,000 new members by June 30 is one of the most encouraging things which has taken place in a decade. It came at a time when the old methods were not proving fruitful, and when little was being done to find new ones. In the words of our secretary of evangelism, Willard M. Wickizer, "Evangelism had reached a point where it was rather like a car with brakes frozen. To get such a car in motion, it takes a sudden jerk of power. Once, however, the car is moving with the brakes unfrozen, it can gain momentum rapidly. I look upon the League of 100,000 as the jerk which will unfreeze the brakes of evangelism."

The method of personal evangelism was the method of Jesus. He went out where men were. The church today sits entrenched on some street corner and expects people to come to it. But sinners are more comfortable when they are away from the church, and if they ever come to it, it will be because Christian friends seek them out.

The League of 100,000 is not the whole answer to the problem of evangelism, but it is one answer; and it is an answer that is working. In plan it is so simple that any church can use it. In demand upon the individual Christian it is so reasonable that no sincere church member can fail to acknowledge it and respond. In promise of results it is a case of many tiny rain-drops making a mighty torrent—each member of the League wins only one to Christ, but in the end there is an army of 100,000 recruits.

The success of the League of 100,000 depends on planning, preparation and action. It is easy enough to set goals and challenge people to participate, but the doing of it is another matter. Jesus did not send out The Twelve or The Seventy unprepared, nor should we expect the untrained to go out and get results. Many people would like to win others, but they do not know how to approach them, what to say, how to meet their excuses. The average person needs more than even a book on personal evangelism. He needs a demonstration. So at your midweek service, or in your class on personal evangelism, have various ones demonstrate how to make calls on prospects and what to say. The various methods of approach demonstrated will be helpful; what is said will be recalled and perhaps repeated; and the callers will have gained confidence before they go.

Callers should also have it impressed on them that they work not alone, but with the aid of the Holy Spirit. He, it is, who works on the heart of the prospect, giving power to their words which they will never know.

It is tremendously important that this splendid venture succeed, for its success will lead on to greater things. If those who signed up as members of the League have not already won at least one person, urge them to redouble their efforts during the pre-Easter season. A list of the members on the bulletin board, with stars placed after the names when successful, will stimulate others. Constant reference to the League, with regular meetings and reports will keep up enthusiasm. As soon as a member has won another, have him assist those who are less experienced.

Let us keep the fires of evangelism burning brightly, that our brotherhood shall be known, not only for what it believes, but for what it does.

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* Minister of the Merton Avenue Christian Church, Memphis, Tennessee.

A Negro Church with a Vital Program

By ZELMA WATSON DUKE*

Let us have a church that dares
Imitate the heroism of Jesus;
Seek inspiration as he sought it;
Judge the past as he;
Act on the present like him;
Pray as he prayed;
Work as he wrought;
Live as he lived.

Let us have a church for the WHOLE MAN:
TRUTH for the mind,
GOOD WORKS for the hands,
LOVE for the heart;
And for the soul, that ASPIRATION after perfection,
That unfaltering FAITH in God,
Which, like lightning in the clouds,
Shines brightest when elsewhere it is most dark.
—THEODORE PARKER

IT was just such a challenge as the above poem expresses which impelled the organization of The Avalon Christian Church in Los Angeles on February 28, 1937. With The United Christian Missionary Society and the Christian Missionary Society of Southern California as its healthy parents, and with R. H. Peoples, national field secretary of Negro work, Neal K. McGowan, state secretary of missions, and Merl E. Fish, chairman of State Negro Work Committee, as attending physicians, Avalon Christian Church began its existence with no members. Baxter Carroll Duke was invited by the above named groups to leave his pastorate of the Second Christian Church of Indianapolis, Indiana, to come here and pilot this church in its most important period of development—the period of deciding its type, organizational set-up and philosophy.

By October, 1938, there were two hundred and six members, predominantly young adults, active in every phase of the church's program. It is a community church with a seven-day-a-week program—a church trying hard to serve the Whole Man. Some of its activities to date are especially noteworthy.

Prayer Room

This is the Power House of the church. It is a small room attractively furnished with comfortable chairs, altar, candles, Bible and other devotional reading materials such as The Upper Room, and reading lamp. The room is completely draped with velour and is conveniently located so that persons may go directly there without coming in contact with other people. It is open all day and all night and is used by many people of the community regardless of church affiliation. In it the minister and elders serve first communion to new members immediately after baptism each first Sunday night.

Music Department

The church is alive with music in its adult and children's departments. It has an excellent adult choir which has done radio and concert work as well as furnished music for all worship services. There is a young people's choir and a children's choir. All of them are vested and under very competent leadership, both at the instruments and baton. One very special feature is the congregational singing. A fine community service is rendered by this department in the monthly musicals which they present. These are inspiring and unique occasions and the music department is making a fine contribution to cultural Los Angeles.

One thousand toys to loan to all children of the community regardless of race or church affiliations

Worship Services

A great deal of time and study is spent in the development of worship services. An intelligent, dignified worship so planned as to make for inspirational participation of the congregation is one of the major objectives of the church and its ministry.

Nursery School

The church provides a nursery for the children of working mothers of the community between the hours of

* Wife of Baxter C. Duke, pastor of the Avalon Christian Church, Los Angeles, California, Mrs. Duke is a graduate of the University of Chicago and holds a master's degree from New York University. She spent 12 years in social case work and personnel administration prior to her marriage in 1937.

7:00 A. M. and 6:00 P. M. There is equipment to accommodate twenty-five children and there are always many on the waiting list. The children are under competent and adequate, trained supervision. They are fed cod-liver oil, and fruit juices in the mornings, a hot noon meal, and milk and graham crackers in the late afternoon. They are provided sleep for two hours in the afternoon, handicraft, music, games, play out-of-doors and story hour in the mornings. Through the daily visit of a trained nurse, "health habits and education" is directed. The parents of the children are brought together for parent education lectures and discussions so as to acquaint them with modern nursery techniques and philosophy.

Toy Loan Center Number 33

In close cooperation with the Coordinating Council of this district, the church has been able to house the district Toy Loan Center. One thousand toys are here available to community children regardless of race or church affiliation. Two hundred and sixty-seven children representing five racial groups are regular borrowers, coming to the Center at least once a week. Many of them several times each week. The toyrarian is a mother, a former school teacher and excellent person for the job. She is making a splendid contribution to these children between the ages of 2 and 16 years. When little girls prove themselves good borrowers, they are permitted to take a doll home after signing temporary adoption papers. If after a six-weeks period they prove that they have given the doll a good home, they may be given permanent adoption papers for the doll, which then becomes their very own property. Dolls are not loaned. All toys are disinfected before being loaned or reloaned to the children. A central workshop in Los Angeles keeps the toys repainted and in repair.

This Center is the thirty-third in the county-wide system. The entire agency is based on the proof that in communities where such toy centers have been established, juvenile delinquency has been radically reduced. If the child has at home toys which interest him, he is more likely to remain there happy and occupied. The toys consist of all sorts of things which are durable and repairable from tiny dolls, tiny automobiles, games, wheel toys of all sorts including bicycles and skates to blackboards, bats, balls, tennis rackets, children's furniture, games for the entire family, and tools.

One excellent thing the Center does is to bring the children to the church often during the week. Most of them become interested in other activities of the Community Center of the church.

Leisure-Time Activities

The Church Community Center has a full-time director, a graduate of the Santa Barbara School of Physical Education, who is a good disciplinarian and aware of the opportunity this department has to teach real Christian behavior toward one another in play activities and fellowship.

The church has one of the two gymnasiums in the city which serve Negroes (aside from the public schools). The gym floor is marked off for basketball, badminton, volleyball and indoor baseball. There are showers which are available to both children and adults who use the Center.

In the social hall which has a cement floor, there is supervised roller skating every afternoon of the week. This attracts a large group of junior high school and high school boys and girls in wholesome fellowship under supervision. There are two ping-pong tables in this room and several games painted on the floor such as shuffle-board. Handicraft classes are regularly in process, and young people find themselves interested in joining one or the other of them when they see the work which is being produced by the others. Autumn always sees classes of youth and adults who are hard at work making their Christmas presents.

Another feature of the Center is the series of health and educational films which are being shown the general public. One Sunday night as a part of our missionary study of "The City and its Problems," the sound picture, "Let My People Live" filmed at Tuskegee and featuring the one hundred voice choir of that school, was shown. It dramatizes some aspects of tuberculosis as it affects Negroes in particular. "The Building of Boys," a story of the work of boys' clubs of America, will be shown soon. Recently one hundred children were taken in a special street car

Tea, coffee and fellowship after a Community Night Program

A Junior High School Boys' Club

from the church to see "Boy's Town," another excellent picture for children. Once each week a trained, skilled person from the public library system conducts a story-telling hour for junior high school boys and girls. This is a very popular hour and very often these stories are of Bible characters — most of them illustrate excellently many desirable character traits.

The church also maintains a small library of good reading not usually chosen by youth on matters of concern to them. Covers from some recommended books at the neighborhood public library are on display on our bulletin boards at all times as suggestions for their reading.

Vacation Church School

With seventeen teachers, all voluntary, the church served one hundred and ninety-four children in Vacation School this past summer. They had Bible study, music, handicraft and directed play and games.

The Functional Church

The program and all the activities of this church are built and administered by the minister and his cabinet, with an official board acting as a sort of judiciary body to see that the entire program fits into the long-time, long-visioned program and policy of the church to serve the entire community every day in the week and as effectively as possible. Every effort is made to touch and influence the adult as well as the child—in his spiritual, intellectual, moral and physical life. This service is extended regardless of race or church affiliation. Most of the workers have been secured through the W.P.A., N.Y.A., volunteers and salaried persons paid from the church funds. Many Christian churches of Los Angeles, Whittier, Alhambra, Fullerton, Long Beach and other nearby cities have helped. A still greater work remains to be done. A host of willing workers stand ready to help in the membership; a very great portion of the program has been financed by the modestly incomed members. The help of more friends will make an even greater work possible.

Those Prosaic Letters: I.C.C.

(*Continued from Page* 8)

the Congo for more than forty years. Both of them spoke to the students in chapel, and Mr. Ruskin greatly impressed them with his plea that we should all pray to God to send more missionaries to the Congo, not only white missionaries from afar, but also teachers and preachers from among their own people. At the close of the service when Herbert Smith, director of the school, thanked the Ruskins for their kindness in coming to speak to our students Mrs. Ruskin replied, "Oh, we wouldn't miss speaking to the I. C. C. students for they know the Scripture and follow right along so that it is a real pleasure to speak to them." Mrs. Ruskin spoke truly for of the some 2772 hours our students spend in school during their three year course, 900 to 1000 hours are devoted to Bible study and other kindred religious subjects. These courses are very greatly enjoyed and appreciated by each student.

Now the 1938 commencement activities are over. The eleven graduates and their wives have given up their chapel seats to the juniors; they have presented their senior Bible play, "Come unto Me"; they have given close attention to H. C. Hobgood's baccalaureate sermon; they have received their diplomas and have stood together on the lawn overlooking the wide sweep of the Congo River and, holding a circle of ferns, they have sung together "Have Thine Own Way, Lord" and have been cut apart to go alone into a new work. They will not find it easy to be truly Christians in every situation. They need our prayers.

On a very recent Sunday afternoon at our I. C. C. vesper service we were privileged to have as our guests three new, young missionaries, an Englishman and a Swedish-American couple, who were on their way up-river to join their own missions. Our students, as always, were much interested in the strangers, and after the service they stood nearby looking at them and asking me questions about them —where they came from, where they were going, whether they were coming to Congo for the first time. When I told them that they were new missionaries the young people looked most wistfully at them and said, "Isn't that wonderful! But aren't we ever going to have any new missionaries? Have they simply stopped coming in our mission? We need new teachers so very much. We'd like lots and lots of missionaries." I was struck dumb before them. What would *you* say?

Apropos of their question and with the hope that our Congolese brethren may not be asking in vain, may I close these words by sharing with you a short poem by Elizabeth M. Lee which I found in a recent issue of *The Woman's Missionary Friend.*

For the King sends a call to His people—
His people who claim His will—
That they raise the wall and restore the gaps
And the plan of the building fulfill.

But the workers will fail in their labors
And the sound of the builders will cease,
If the hearts of God's people are turned aside,
And the gifts of His people decrease.

A Task for the Church in India

By SAMUEL MAQBUL MASIH*

THE greatest need of the church in India today is for union amongst its divided ranks. There are scores of missions working in India and each of these has, perhaps unconsciously, helped to establish a Christian body moulded after its own pattern and doctrinal beliefs. Some of these have been so set up in their ways that they shut themselves into their own narrow world and do not cooperate with the church in India as a whole.

S. M. Masih

I have often felt that some of these close bodies hesitate to regard the other Christian bodies even as Christians, or at best regard them as Christians of another caste with whom the less dealings they can have the better it is for them. In other words, rather than help to obliterate the caste distinctions of caste-ridden India, they help to create a few more sub-castes of the main caste, Christianity. I have known cases where the Indian Nationals of a certain body have wished to shake off this exclusiveness in the interest of achieving church union on broad lines, but have found themselves almost helpless because of the opposition of their missionaries who were afraid, probably rightly, that such a step would alienate the support of the home-boards in England, America, Canada or continental Europe. The result is that the church in India is as much divided amongst itself as it is in any of the home countries. Consequently it has not been able to present a united front to the problems facing the Christian church.

The church in India is face to face with a big task, the vastness of which is not very easy to grasp or estimate. The scientific study of the growth of the church in India has shown beyond any doubt that the church has grown mainly out of groups of people usually coming from one caste, rather than as individuals from different castes. As a result of this study there has arisen a new interest in caste-wise evangelism which is now rightly being emphasized.

At the same time there has been a sort of a general rebellion among the so-called depressed class Hindus against caste Hinduism which from times immemorial has kept the former under suppression and in a state of servility. It has made life almost unbearable for them, finding sanction for the existing social, economic, political and religious inequalities in the Hindu Shastras, or Holy Scriptures. Some of the leaders of the oppressed classes, prominent among whom is Dr. Ambedkar, have publicly and repeatedly declared that they were soon going to break away from Hinduism and go over to some other religion which would restore to them their self-respect and accept them as equals and brothers. This gives the church in India a great opportunity to carry to them the good news of Jesus Christ which stresses the "Fatherhood of God" and the brotherhood of man and which has the liberating power of breaking all kinds of social, religious, economic and political bonds and of making people free.

This division in the church's own ranks, instead of giving the depressed groups an assurance of admission into the united and class-free brotherhood which they are trying to find, gives them a notion that in joining it they might be getting out of one divided community only to get into another. This is prone to discourage them from entering into the Christian church. So in the interest of evangelism which is the heart of all missionary effort, the church in India needs union more than anything else.

Secondly, there is much overlapping of work in a great many places. This to my thinking is sheer waste of the forces and resources at our disposal. Where, for example, is the necessity of having a number of institutions of almost the same type in an area which easily and probably more efficiently could be served by one such institution (better organized of course), while the men and money saved by closing down the other institutions might be utilized to better purpose and advantage. The pick of the staff from these institutions and a little extra budget would go a long ways toward running the one institution much more efficiently. I know of an area in which there are five girls' schools that do more or less identical work. If the five missions responsible for these five institutions could come to an understanding and get rid of the whimsical and foolish idea of having a girls' school for each of these missions, they could easily and very much more efficiently get along with only two schools, one of which could take care of the more vocational side of the girls' training. The same is true of other institutional work in other places.

In the third place, the new conditions in India arising out of her political and social awakening and out of the Nationalist party (The Indian National Congress) coming into power and controlling the majority of the provinces, make it imperative for the church in India to be united. Only so can it face up to changing conditions. For I believe that the New

* Mr. Masih, at present studying in this country, has been pastor of our church at Bilaspur, C. P., India for the past few years.

India needs the healthy influence of Christ's teachings which a united church can best give and exert.

Some Cooperative Enterprises

Through the agency of the National Christian Council of India and the various Provincial Christian Councils much cooperative thinking and planning is being done. It gives you an exhilerating feeling to meet and confer with representatives of all Christian bodies engaged in work in the whole province, and you become conscious of a strength which can never be yours if you stay apart and try to work things independently. In the Mid-India Christian Council alone, with which our mission and church in India is associated and which body I had the privilege to serve for the last two years as chairman of the Committee on Indian Church (a sub-committee of the Committee on Evangelism) there are over forty cooperating church bodies and missions. We have been able to do some very useful work within the last few years through the Provincial Christian Council. A survey of the missions and churches in Mid-India has been made and the results published under the title *Christian Missions in Mid-India.* This has supplied us with much useful information in the way of history and methods of evangelistic work in use so far. It has also made certain recommendations which have been found very useful and have helped us to produce better results from our labors. Through it we are launching out on an extensive and intensive program of evangelism.

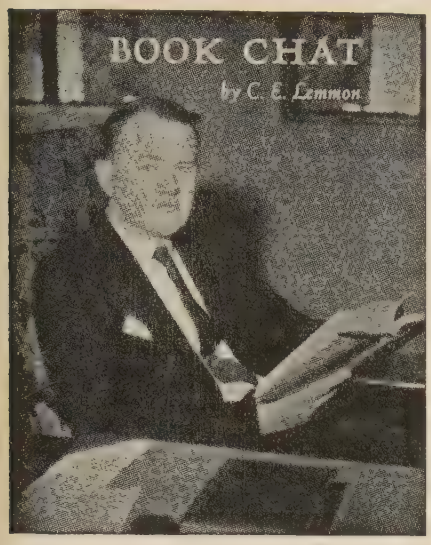
The National Christian Council

The Mid-India Council has appointed two part-time honorary counselors on evangelism. The two counselors at present are D. A. McGavran and G. H. Singh who are so well known to all our people in this country. Their work is to create interest among all the cooperating missions and churches toward evangelism. For this purpose conferences are held in a number of places for preachers and lay leaders, and methods and techniques of evangelism are discussed. The main emphasis is being laid on church-centered evangelism, the idea being to get every member of the church to give some time to evangelism through the local church. I had the privilege of being present at three such area meetings this summer to help conduct the retreats. Through the agency of the council, literature suitable for the approachable castes and for the new Christian groups is also produced. If every church body or mission tried to do all these things on their own, they would be wasting much money and labor without producing equally good results, for the council is able to find people who are more or less experts in the field in which they are asked to help.

Similar cooperative work is being done through the medical and the educational unions of Mid-India. One of the greatest cooperative enterprizes being carried out by the churches and missions engaged in work in Mid-India is in the medical field. The tuberculosis Sanatorium in Pendra Road was started and run by our mission for many years mainly for the afflicted of our own churches. During the depression when money was scarce (and for that matter it is still scarce) it was found very difficult to keep it going. It was only through faith and sacrificial effort on the part of those who were engaged in that work that it was kept going even against the wishes of the mission who were considering closing it up. Then this cooperative idea came in and the Sanatorium has been reorganized as a union institution. It has been able to interest the provincial government which has subsidized it to an appreciable extent. It has its own X-ray plant and other facilities that would never have been possible if cooperation had not come into the picture.

This cooperation in thinking out policies and in some cases the cooperative running of institutions is only the beginning towards larger and closer church union in India. It should not stop there. It ought to be possible for those who are actively engaged in the work in India and for those who control the policies in the home-lands to get together all available forces and resources and use them to the best advantage. For instance, it ought to be possible to divert men and money from sterile areas into productive ones rather than let them stand idle or be used unproductively. We know that there are areas where the work is hampered for the lack of resources while there are other areas where many resources are available but there is nothing much doing. Such mobility of forces and resources will be possible when the church in India has achieved union, and it will greatly facilitate the work of the kingdom which is so dear to us all.

Blind! For their physical need the church in India has a response as it does for their even greater spiritual need.



The Fountains of Democracy

IN these days of conflicting political theory, when half the world has gone mad with totalitarianism, we need to refresh our minds at the fountain of our democratic traditions. These traditions are embodied in the lives of our great men.

SURELY a good place to begin would be with our most famous American family—the house of Adams. There was old John Adams, sturdy patriot of the Revolution, his fierce courage and independence making him at one with his day. There was his versatile son, John Quincy Adams, also fiercely independent, not quite in tune with his day and not fully understanding the agrarian revolt of the pioneer Andrew Jackson.

There was in turn his son, Charles Francis Adams, distinguished ambassador to Great Britian during the Civil War, whose contribution to our American welfare has not been fully appreciated, but who was almost utterly lacking in that democratic feeling for the masses that would have made him a popular leader for his day.

There was in turn his son, Henry Adams, with a mind as good as the first Adams, with an education and culture superior to any of his forebears, with the same fiercely individualistic nature, who was conscious that he did not fit into the growing complexity of America at the turn of the twentieth century, who lacked the faith of his fathers in the democratic process, but who had friends among the great and conducted a social salon in his Lafayette Square home in Washington opposite the White House. He was a close friend of John Hay, Henry Cabot Lodge and Theodore Roosevelt.

His letters were perhaps the best written by any American and the recently published volume of *Letters of Henry Adams,* though pessimistic and cynical, contain interesting and incisive comments on great events and personalities of the period between 1892-1918. For example, this observation was made in a letter to John Hay in 1897 shortly after Hay had been appointed Ambassador to Great Britain and pre-dating Hitler's Third Reich by thirty-six years: "For the last generation, since 1865, Germany has been the great disturbing element of the world, and until its expansive force is decidedly exhausted, I see neither political nor economical equilibrium possible." Evidently Germany's expansive force has not yet been exhausted for she is still a disturbing element in the world. If one is interested in following up the Adams tradition in American life he had best preface the reading of the *Letters of Henry Adams* by reading *The Adams Family* by James Truslow Adams, and *The Education of Henry Adams.*

THE first classic American autobiography was that of Benjamin Franklin. Had Franklin persisted in his intention of extending his autobiography into his maturity and old age the new *Benjamin Franklin* by Carl Van Doren would have been unnecessary. The Franklin papers are voluminous and Van Doren has buttressed this new life with much research. He has written a definitive biography of great interest and charm. Franklin was a marvel. America has never produced his equal in versatility and all round ability. Famous in America, notorious in England, almost worshipped in France, he was a man of many careers. Successful in business, a wizard in science, recognized as a foremost philosopher, a writer of the first abilities, a diplomat able to match wits with the best in England and France, he was the Leonardo of modern times—the man with a universal mind. There were many contradictions in the Franklin character, many flaws in personal conduct, but neither fame, nor wealth, nor flattery, could cajole or compromise his patriotism; and next to Washington he must rank first as an indispensable servant of his country during the Revolutionary War.

A *PURITAN IN BABYLON* is the very apt title which William Allen White has given his new biography of Calvin Coolidge. This quaint Vermonter without much talent, or personality, became president of the United States in the boom days. The paradox of this ascetic puritan, honest to the last penny, poor in this world's goods, having no desire for wealth or private fortune, leading the nation during a period of lust for business expansion and national greed unparalleled in our history, is one of the strange phenomena of our American life.

Coolidge was not a great man but neither was he a weak man. His education for politics was thorough, his judgment of situations often exact, and his mind quick and alert. He understood the ways of politics but was as blind as most of his compatriots to the destructive economic forces which were at work during his administration. This biography of Coolidge is an interesting and witty book, helping us not only to see the man, but to understand the social and economic conditions of his day.

A STUDY of America would be incomplete without dealing with reform and the reformers. Lydia Jones Trowbridge has written of *Frances Wil-*

(*Continued on Page* 43)

About These Women and Children Who Work For Me . . . . . What Can I Do?

By MAUDE TAYLOR SARVIS*

SOMEONE has said that there is a bigger gap between our way of living and that of our great-grandparents than between any other time in all written history. In many essentials their mode of life was nearer that of a Chinese peasant's today than like ours. Just one thing is responsible for this change—the machine, and the methods of production and distribution that have come with it.

My grandmother spent from daylight to dark most days of the year, and wore out her body young, in the production of her family needs. I spend money for mine, and more leisure is possible to me than a half-dozen of my ancestors could achieve in all their lifetimes. My southern grandmother had slaves, my western mother had hired girls, to help them. These women lived in their household and were real members of the family, sharing work, play, good and bad fortune. I have the equivalent of a hundred servants in the machines that work for me. They prepare my food, heat and light my house, pump water into it and carry waste away. They do my laundry, make my clothes and furniture, carry me vast distances on comfortable rubber tires. They bring me letters and books and give me time to read them.

Some of these machines I must buy and learn to use. Others of them I never see and would not know what they were if I did. But there they are—serving me with speed and efficiency. I need take no thought of their ills or morals or religious beliefs.

But machines do not descend from heaven nor grow on trees. Behind each one of them are dozens, hundreds of human beings who helped to make it and now operate it, whose daily lives are conditioned and controlled by it. Servants of my servants.

No longer do I spend long, hot hours in my kitchen mixing, molding, baking bread. It is delivered to me daily, fresh and in sanitary wrappers, and all I need to do is to reach for my pocketbook. I hope I do it remembering it did not grow on a bread-fruit tree—that some poor soul arose in the middle of the night and measured and ran machines that mixed and shaped the loaves, someone endured the terrific heat of ovens, breathed flour-dusty air and stood on hot, tired feet for hours that I might have fresh rolls for breakfast.

The new house-dress in which you looked so charming as you made the family coffee this morning—perhaps you bought it for a dollar. Certainly it doesn't pay you to make it at that price. But—just what did you pay for when you spent that dollar?

A dollar—one hundred pennies. Some of them went for the land on which the cotton grew—for rent or taxes and fertilizer. Some went to the undernourished Campbell family who planted and chopped and picked the cotton. Some went to every person who

* Mrs. Sarvis, a former Disciples missionary to China, presents in this article a sequel to her two former articles "Children Who Work for Me" and "Women Who Work for Me" which appeared in our July 1938 and December 1938 issues.

Women's Bureau, U. S. Department of Labor Photo

handled the cotton in its marketing and processing—the buyers, middleman, shippers, manufacturers. A very little of it went to Dora and to Mary Stella and Joe Campbell who watched the spindles and looms that made it into cloth. Some for dye, some for the person who designed the pattern on it. Some for profit for the man who bought the finished cloth and had it made into garments. Some for the designer who put that touch of style into it; some for the cutter, some for the slaves of the power machines who sewed it into a dress. Some to the wretched slum-family who did the finishing in their dark, unsanitary home "five flights up, and walk." Some for the girls who pressed and packed it; some for the shop-keeper who sold it to you.

So here it is, a gay little house-dress with a dash of style to it. And there *they* are—the long procession of souls who toiled or profited from the toil of others that you might have it for a dollar. Some of them are strong and took a nickel or a dime as your dollar went by. Some are weak and got only a penny or a few mills. (I read the other day of a young girl of the tenaments who was found making cheap wool dresses complete, trimming, finishing and all, for *twenty-five cents each.*) These are the helpless and exploited slaves of our machines. But I need to think of all alike and as impersonally as possible—some because they get too much of my dollar, and some because they get too little.

So it goes the round of the day. Whether we work or play or study, we do it by virtue of ten thousand human beings whom we never see, and about whom we need (at the present anyway!) take no thought. Whenever we open our purses to buy anything, we are buying their time, their leisure, their strength. Truly we have entered into their labors. Yet when they are sick we need not nurse them or pay the doctor, when their children go wrong from being raised on the streets we need have no worry, when industry or commercialized agriculture claims their babies "before they fill their lungs with fresh air" we do not know it. Very different from the responsibilities our mothers and grandmothers had for their helpers.

Surely it makes a very great responsibility for us, to be the first generation of women, just plain, middle class women, in all the world to enjoy such leisure as only princesses knew in olden times. And just as surely the least I can do is to spend some of this time and strength which is my new inheritance, in pondering the problems of this whole new and complex relationship in which these unseen people who work for me and I find ourselves tied up together. These people who pay the price of progress. I do feel sure it is *progress,* not mere change. All of us have more freedom and satisfactions than our grandmothers had. We have a chance to live longer and suffer less. But one thing we can easily lose—the sense of reality and validity in our lives that compensated them for their lives of toil. They were *necessary* parts of the social order in which they lived. Too many of us wonder if we are. It is the easiest thing

Women's Bureau, U. S. Department of Labor Photo

in the world for women who *spend money only* for the satisfaction of their wants to become frivolous, neurotic, *parasites,* unless they have something challenging enough to give life the sense of importance and vitality our grandmothers had.

It is right here, in the problem of the right use of our machines and the condition of the labor that runs them, or is run by them, that we may find that reality and that challenge. It is not that our machines are a curse, it is that we have let them be used in accursed ways. The whole industrial set-up with its blessings and its evils, its struggles and its problems, is now an inescapable part of our lives. Am I right in suspecting that we housewives and home women, the very class that more than any other has profited from its blessings have concerned ourselves less with its evils and brought less sense of responsibility to its problems than any other group? Among the women today who are our leaders in the study and solution of labor problems how many have come out from among us?

Certainly I am aware that, even with the freedom and leisure the machines have brought us, the woman who is rearing a family of more than one or two children and struggling to make the best kind of home for them under the complex and disintegrating conditions of modern life, especially if she belongs in the lower income groups, has little time or strength to give to the study of these things. All I ask of her is that she be aware, intelligent, alert to help in whatever ways she can, and these are not few. Ten thousand housewives reading assiduously the pamph-

(Continued on page 27)

The Negro—An American Minority

By ALVA W. TAYLOR*

IT seems to be a universal fact," says Einstein, "that minorities, especially when their individuals are recognizable because of physical differences, are treated by the majorities among whom they live as an inferior class." We see the truth of this observation in our country, not only regarding the Negro but in the cases of the Orientals and the Mexicans where they live in any considerable number. It is true in a lesser degree, because physical differences are less, in regard to the Slavic European who has been discriminated against in the industries where he has contributed so much to American material wealth, but where he has rarely been allowed to rise above the semi-skilled crafts.

"The tragic part of such a fate," the great scientist continues, "lies not only in the automatically realized disadvantages suffered by these minorities in economic and social relations, but also in the fact that those who meet such treatment themselves for the most part acquiesce in this prejudice because of the suggestive influence of the majority and come to regard people like themselves as inferior." This is easily recognized in any large colored group in the South where many members of the race discriminated against refuse to patronize Negro physicians, dentists and store keepers, and prefer to work in white homes rather than in those of their own race. This is true usually only among the less educated. It sometimes goes to the extent of feeling revulsion toward those whites who treat members of their race as equals. A colored girl who worked three years in the writer's home, receiving such help as could be given in her school work, afterward went to work in a home where she was firmly kept "in her place" as a Negro maid. She told her friends "I'm working for *real* white folks now."

This attitude is not characteristic of the better type of Negro. There are some who resent discrimination with bitterness. This, everyone who is friend enough to mix in a confidential way with colored people knows. They observe the white man's code as a matter of necessity but they have just as little as possible to do with him and often cultivate a feeling of ethical superiority toward those who practice discrimination.

Negro enterprise makes possible a home like this

There is a much larger group who refuse to hate those who oppress them, let alone a whole race who are the unreflecting victims of the reigning mores. These make their living as best they can but devote themselves to their own race, feeling that within it there is a world large enough for all of life's activities.

In an inquiry carefully conducted among a graduating class of more than one hundred in one of the South's best teacher's colleges, the writer found an almost unanimous attitude of desiring to serve their own race, to be grateful for the contributions of whites to their education and progress. He found a deep resolve not to resent discrimination but to remove it, even though slowly, by being so useful to their own people, by cultivating such racial pride and by leading their own people to such attainments that all whites whose respect is worth seeking will give them the respect their attainments deserve.

The hope of the future in race relations lies in such Negro groups as this and in those whites who will rise above blind, unquestioning mass prejudices of the dominating race and cooperate with them. Between these two groups great progress is being made.

Not long ago there was demolished in Washington the old Capitol hotel which for one hundred years previous to 1860 displayed in its office the following notice:

"The proprietor of this hotel has roomy underground cells for confining slaves for safe keeping, and patrons are notified that their negroes will be well cared for, and in case of an escape, the full value of the negro as set by the owner will be paid by the proprietor."

There were eleven cells under the pavement, each

* Doctor Taylor organized and for 21 years acted as secretary of the Board of Social Welfare of the Disciples. He was for 13 years chairman of the Industrial Committee of the Federal Council of Churches. He is now Director of Education and Social Work for the Save the Children Fund.

The bleak tenant home of a Negro family

large enough for twenty-five slaves; they were entered by a manhole which was covered and locked at night. Armed patrols were on guard.

Today the white tax payers are devoting millions to Negro education; Negroes are voting in ever larger numbers—in blocks large enough to throw elections in some places; and no less an authority than James Bryce has said that the Negro in America has made greater progress in the decades since emancipation than the English race made in as many centuries before. Of course this progress, in spite of the prejudice and discrimination visited by whites upon Negroes, has been largely due to the pattern set by the white culture amidst which the race has lived.

Today there are over 2,000,000 Negro children in school. Negro literacy has been raised from 10 per cent to 84 per cent. More than 40,000 are attending college this year. Recently, in an anonymous contest for merit, the award for the official musical composition for the New York World's Fair was given to a Negro composer; he had for two consecutive years won Gugenheim Fellowships. Of the approximately 3,000,000 Negro families, almost one million own their own homes or businesses. They support 47,000 churches with buildings valued at $500,000,000.

That is one side of the picture but it must not be painted too rosy; the darker facts on the other side give it a somber hue. Unemployment among Negroes is twice that among whites; the proportion of colored women who must help earn the living, due to low wages for their men, is twice that of their white sisters; the Negro child goes to work proportionately from two to three times as often as the white.

The Negro child is given less than one-half as much for his education as is the white, and in those states where his numbers are greatest less than one-tenth as much as the average for all American children. Today there are a million Negro children not in school. In the South the number in the second grade is less than half that in the first, while eighth, ninth and tenth grades each average less than two per cent of the enrollment.

Many skilled crafts are denied the Negro worker and it is rare that he is paid the same wage for the same work, whether it be common labor or school teaching. Thus his chance to improve his stake in life is severely limited by prejudice and arbitrary denial of equal rights to life, liberty and the pursuit of happiness. The marvel is how much he has progressed under such handicaps. On the one side he has had the handicap of white prejudice and discrimination; on the other his best friends have been those whites who have given him their help and who have bent all effort to ameliorate the injustices of their fellows.

So the future lies with the Christian spirit of leaders of the Negro groups such as those in the teacher's college graduating class mentioned above and with the like spirit of those white Christians who rise above the conventional mass prejudices of their fellows. The process will be slow, like the leaven working in the lump; it will not be brought about by radical methods but by education and the remoulding of white attitudes. Materials on race relations are now being used in 272 colleges and in a great number of high schools. Specific courses are given in sixty-two colleges, and books on questions of race relations are being used by thousands in study courses sponsored by church groups. Student groups are leading out with interracial meetings and the leaven is working deeply as well as widely.

The best that can be done seems to be to work for equality of opportunity and equal justice in a bi-racial society; any effort at social intermingling beyond that in small groups who do so quietly so irritates the mass white prejudice as to do more harm than good. After all, the great task is to change the prejudicial attitudes of the whites. Missionary effort on behalf of the Negro is largely institutional, but that on behalf of the whites will have to be personal—a leaven of righteousness working on their hearts until they are willing to apply the Golden Rule in their conduct toward their colored brother.

Children of its underprivileged neighborhood come to the Primary School at Southern Christian Institute. Its college students prepare for Christian leadership among their own people.

Reaching the Unwanted

A Story of India's Untouchables and the Christian Gospel

By GEORGE WALKER BUCKNER, Jr.*

B. R. Ambedkar

"REACHING the Unreached" is the slogan of an American movement whose purpose it is to claim in the name of Christian education and evangelism that half of the nation's population whose lives are untouched by the ministrations of the Church of Christ. The aim is altogether worthy; and American Christians do well to contemplate the consequences of a growing want of concern for religion and religious values. Yet it is something that another half of the American population is to some degree committed to the religion of Jesus and is seriously concerned in sharing it with others. In other words, while there is in America a large unreached segment of the population, there is no such considerable *unwanted* group. Not so in India, the land from which these words are written. Here the whole of life is influenced significantly by the most pernicious system of caste that the world has known; and on the outer and lower fringe of things is a vast multitude of outcastes, greater in number than the unreached half of America's population. These—except for the menial services they may render and for their assigned role as wretched instruments of political exploitation—constitute not only a part of India's unreached but her seventy million *Unwanted.*

Hinduism, which has furnished many teachers, scholars and poets noble in character and of imposing stature, is so inextricably involved in the caste system that it must assume a major share of responsibility for it. It is to the credit of such enlightened Hindus as Mr. Gandhi that they are now seeking to dissociate the idea of caste from the sanctions of the Hindu religion. There are indications, too, that the various forward looking political movements which are so strong in India today are recognizing the inconsistency of ignoring caste discriminations which, more than any other single force, have prevented genuine social progress. This is resulting in claims that caste distinctions are social rather than religious. Mr. Gandhi has in recent writings taken this position. Because of his effort to unify India in Hinduism he is insisting that that religion does not approve caste. Of course, numerous Hindu scriptures do support caste, but Mr. Gandhi explains this away by saying, first, that many such references constitute additions to the Hindu scriptures and are not authentic; and second, by maintaining that not scholars but saints must interpret the scriptures and that the saints hold that there is nothing in the scriptures to warrant a belief in untouchability.

That Hinduism should even at this late hour become concerned ever so slightly about untouchability is a good sign. Not even the defense of so good a man as Mr. Gandhi, however, will suffice to clear Hinduism of responsibility for the practice of caste. Nor is it to be forgotten that leading untouchables such as Dr. B. R. Ambedkar are charging repeatedly that Hinduism's concern for them came only when, with the new scheme of communal representation in the Indian legislative assemblies, the Hindu representation might be measurably increased by claiming untouchables as Hindus. They had not been so regarded by people generally. If one asked an un-

Lutheran Christians from outcaste group near Guntur are building their own church on a hill above the village. From here can be seen six other outcaste villages with vigorous churches.

* The pictures illustrating this article were taken by Dr. Buckner during the visits he describes.

touchable if he was a Hindu his reply would be, "No, I am an outcaste."

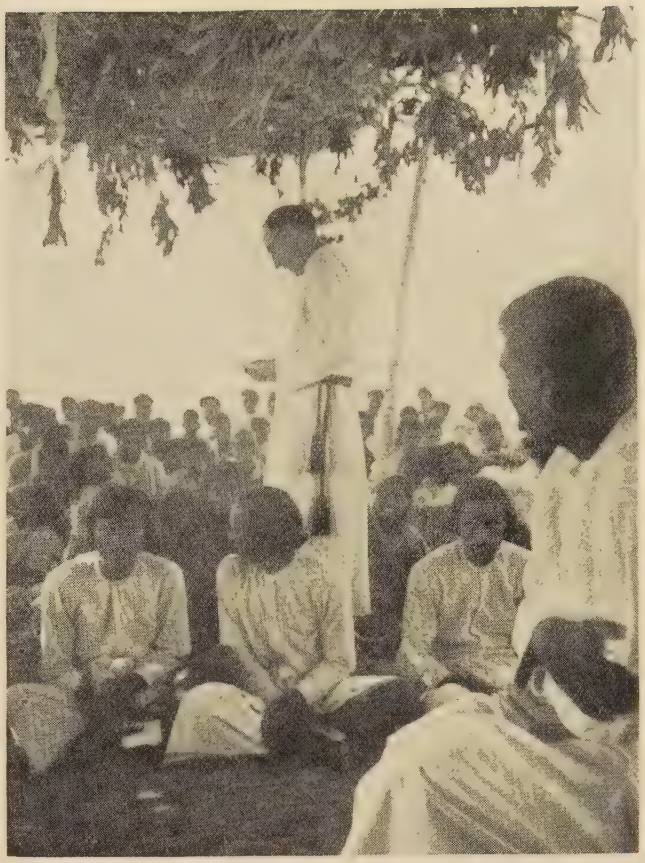
Hope of help for India's Unwanted is found chiefly in two movements. The first is the new awakening among the outcastes themselves. The three most influential men in India today are probably Gandhi, Nehru and Ambedkar. The last named is the great leader of the untouchables in the Bombay presidency, though his influence extends beyond that area as well. He is one of the most scholarly and forceful men in India and is himself an outcaste. He has studied the origin, development and implications of untouchability more exhaustively than any other living man. He is a graduate of American and European universities and a lawyer of distinction; and has devoted a large portion of his time and his income to doing battle for his people. He is urging them to break utterly with Hinduism and to claim boldly the rights which are due them. Several million of them will do his bidding without question. He heads the Independent Labor Party and fifteen of his followers are members of the legislative body of Bombay.

When Doctor C. M. Yocum and I landed in Bombay on December 5 we found that Doctor D. A. McGavran had arranged for us to interview Doctor Ambedkar and to have dinner with him at the bungalow of Miss M. G. Drescher, a missionary of the Methodist Episcopal Church.

Dr. Ambedkar is said by some to have no interest in religion. On the other hand he says repeatedly that the untouchables *must* have religion. It will be recalled that several years ago it was reported that he was urging his people to adopt the Sikh religion. This report proved to be false. However, Sikhism is one of the three religions which he is studying, the other two being Mohammedanism and Christianity. That he is tremendously interested in the Christian religion there can be no question. A few nights ago he asked some Christian friends at dinner to tell him the story of Moses. As the story progressed someone drew comparisons between the career of Moses, the liberator of his people, and Dr. Ambedkar's own career. A little later on in the evening his friends accompanied him as he went to speak to an audience of several thousand of his people. To their surprise a large portion of the address was given to the telling of the story of Moses and the deliverance of the Israelites from bondage.

The second movement which offers hope for India's untouchables is the Christian religion. The first week of my stay here was given to a study of areas in which the mass movement has been strong and vigorous, especially among the outcastes. I was in several such areas and had opportunity to talk with scores of Christian preachers, teachers and others, many of them second and third generation Christians. Not once but many times they volunteered statements as to the contribution of the religion of Jesus to the lightening of the burden of the untouchable.

Western people are likely to misunderstand the use of the term "mass movement" and to imagine that it implies a sudden acceptance of Christianity by large groups without previous study and without personal conviction. Such is not the case. Where these group conversions have occurred they have come only after months or years of study by villages or village groups together. In India the family and group instinct is very strong. Important actions concern the group; and Christian workers who approach the people as groups are simply employing the methods which are most effective. I am persuaded that the thousands of villagers who are adopting Christianity in this way are doing so more deliberately and under less pressure for immediate decision than is the case with large ingatherings in American churches.



Bishop Elliott, assistant bishop to Bishop Azariah of Dornakal, examines candidates for baptism.

An incident of historic importance which illustrates the method of group or mass evangelism is that of the conversion of Venkayya, the robber chieftan. This chieftan approached the missionary and asked him if he would come to his village of Raghavapuram and teach his people about God. The invitation was accepted and ultimately all the people of this Mala (weavers) section of the village became Christians. This was the beginning of one of the greatest evangelistic movements of all times. Today there are 150,000 Christians in this area.

During our visit to Raghavapuram we saw the daughter of Venkayya, the church built there, conferred with five well-trained pastors and many other pastor-teachers and saw Bishop Elliott immerse 28

men and women. The day before there had been 137 baptisms. The churches here are vigorously evangelistic. In the Mylavarum deanery which we visited the second day there were 500 baptisms last year and there have been as many as 2,000 in a single year.

Following our visit to the Anglican churches around Bezwada we went on to Guntur where the United Lutheran Church of America has carried on a work of similar strength. Here the church has grown chiefly among the Madigas (leather workers) who, like the Malas, are of the outcaste or untouchable groups. Guntur is the center of a strong work, with an excellent hospital and the well-known Andra Christian College. The more distinctive work is that in the little villages. Our host, Dr. L. W. Slifer and our guides, Dr. J. R. Fink and Pastor Joseph, spent two days in taking us into the heart of these villages and giving us opportunity to meet and confer with the members and leaders of the churches. A privilege especially appreciated was a conference with twelve Indian pastors. Some of the most effective work here is carried on by the teacher-catechists, teachers who lead local churches but who are not ordained. Among the Anglicans we had discovered similar work conducted by the pastor-teachers. In both instances there are well-trained, ordained pastors assigned to groups of churches and giving their entire time to them.

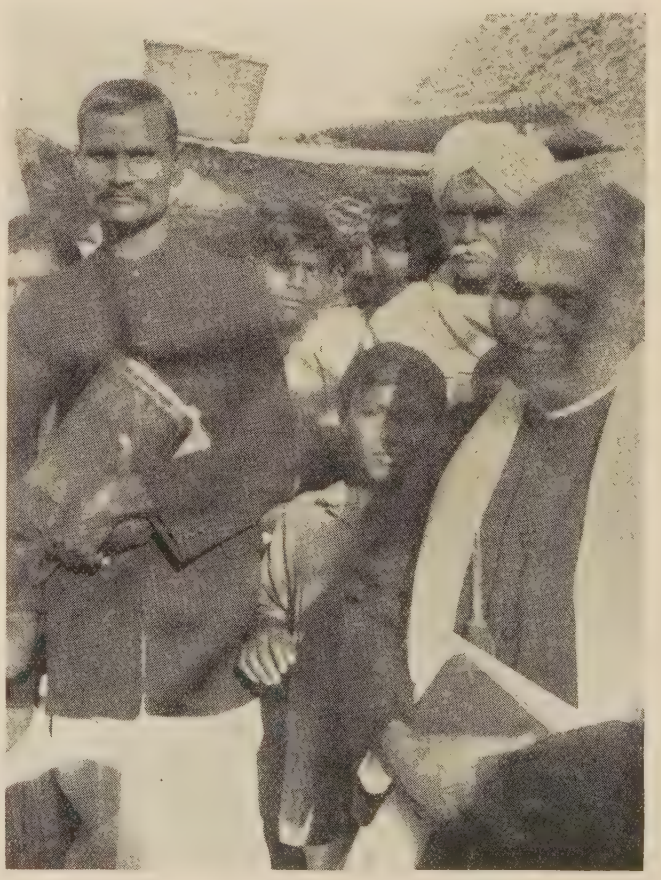
An impressive experience was to go out from Guntur to the village of Edlapadu on the outskirts of which were found the huts of the Madigas, all of them Christians. On a sharply rising hill a bit apart from the houses was the stone church these people are building themselves. The walls are two-thirds completed. When they are ready for the roof this will be put on by the mission. From this church on the hill we could see six other villages, all of them with their vigorous churches among these outcastes. The Church of Christ in this area is on the move. India's Unwanted are finding new life and hope.

Other visits to like communities confirmed these impressions. Schools were visited, humble village schools, but powerful in their influence and all of them related to the church. Always, too, there was pride in the progress toward a self-supporting church.

Our one Sunday spent in the mass movement area was especially rewarding. We were among the American Baptists in and near Donokonda, where Mr. and Mrs. P. S. Curtis and Mr. and Mrs. T. V. Witters were hosts, chauffeurs and guides. Most of the day was spent at Potlapad. Here in a single day a pastor, Mr. K. Josiah, was ordained, his new church (built by the people with only one gift of five rupees from a missionary) was dedicated and about twenty people were baptized.

Among the visiting pastors on this day was Mr. P. Sadhu, chairman of the ordination council and of the great church at Ongole. It was here that the district's mass ingathering began more than sixty years ago under the leadership of Dr. Clough. In a single day this early leader baptized 2,222 people. This meant a Christian community of nearly 10,000; and another 15,000 came within ten years. Today the Baptist Church here numbers 115,000, a total Christian community of children and adults not far short of 300,000. Those early converts did not come of a sudden impulse. As long as he could Dr. Clough kept them back, fearing that they were coming simply because of help received during the great famine. He wanted no "rice Christians." As they continued to clamor for baptism, however, and showed increasing evidence of a knowledge of the essentials of the Christian gospel he yielded and the movement began.

The group movements in India are not without objections as methods for the evangelization of the people. One objection is the danger of perpetuating caste within the new Christian communities. Another is that many caste people have come to look on Christianity as a religion of outcastes. Other dangers there are; but in all fairness it should be said that none of them are unavoidable dangers. All in all the unprejudiced visitor to these areas is impressed by the wisdom of the methods used and wonders that more glaring mistakes have not been made. One thing is certain. There is in the making in India a great church of vigor and power reaching down in helpfulness to the nation's disinherited. The poor have the gospel preached to them, the bruised are set at liberty and the Unwanted discover that they are objects of the surpassing love of the Father God made known in Jesus Christ.



Pastor K. Josiah, at whose ordination at Potlapad, we were present with Pastor P. Sadhu, chairman of the ordination council.

The Menace of Migratory Labor

By MARK A. DAWBER*

THE problem of transient labor has always been difficult to handle. The social and religious aspects of work with transients call for the essence of patience and religious passion. The continuing drift of the dispossessed farmers of the drought and dust-bowl areas of the West and the Northwest and the exodus of former share-croppers and tenant farmers from Arkansas and the southern states, these tax all the leadership and resources of those agencies which are trying to meet the needs of these unfortunate migrant groups.

The states to which these people are going in largest numbers are California, Arizona, Oregon and Washington, with the preponderance to California. Thousands of weary men and women, who left the nation's drought and dust areas in dilapidated automobiles to seek a promised land in these several states, now find themselves eking out a meager subsistence in miserable hovels on the fringe of civilization.

Machines Displace Men

It is not alone a problem of the "dust bowl" or the decay of the cotton industry of the Southwest. There is a serious displacement now in progress in all sections of agriculture. The development of the large-scale, all-purpose farm tractor has scarcely been noticed by the public, or recognized by the government, yet thousands of tenant farmers, share-croppers and farm laborers—White and Negro alike—are being swept from the land and put on the road and on relief. Large scale farm operators are dispensing with their tenants and farm laborers, retaining only the few who are necessary to operate tractors and paying them by the day, when they work. A recent report from Iowa states that fifty thousand such tenants and workers have been turned adrift in that state this year. An outstanding illustration is that of a planter in the Mississippi Delta. Formerly he had 160 tenant farmers. He purchased 22 tractors and 13 four-row cultivators. He let go 130 out of the 160 families and retained only 30 for day labor.

Since their land and their jobs had been taken away from them, the people became refugees, piled their few possessions into dilapidated automobiles and started for California. What better place to go, the migrants seemed to say, than the fields and orchards of California where a large group of mobile labor is required and the weather is equable?

Continued Need of Migratory Labor

Of course, migratory labor is a necessity to the agriculture of California, Oregon and Washington. The Imperial Valley, Santa Clara, the Sacramento, Yakima, and the other sections famous for fruit and vegetables, are absolutely dependent upon seasonal labor. The crops must be harvested by hand. Machines, as yet, have not been invented to do this particular kind of work and it does not seem possible they will appear in the near future. The cultivation and harvesting of these products have given rise to the need of periodic workers and, as may be expected, this kind of transient labor always brings in its wake most pressing social and economic conditions.

Dealing With Living Conditions

The 1937 report of the California State Relief Administration gives a graphic picture of the living conditions of these homeless, migratory families and the urgent need of establishing more migratory camps, under proper supervision, and a great expansion of the social and religious ministry, such as is being administered by the Council of Women for Home Missions. "Old tents, gunny sacks, dry-goods boxes and scrap tin—these are the materials from which the dwellings are constructed. All the shacks visited were without floors, very dirty and swarming with clouds of flies. There were no sanitary facilities in evidence and the backyard has been used as a toilet. A nearby irrigation ditch, half-filled with muddy water, has been used for all purposes." Thus reads the report, and the writer of this article can testify to the truth of this description out of his recent visits in the migrant sections.

It is not generally understood that this type of migrant labor is not included in the 6,000,000 farmers in the United States. The Resettlement Administration estimates that the number engaged in this kind of transient agricultural labor is not less than 500,000.

The Resettlement Administration, in cooperation with the state organizations, is making a commendable effort to deal with the problem at the vulnerable point of living conditions. It has constructed seven new camps in California and is giving migratory agricultural workers a better opportunity to live in hygienic surroundings, is checking the spread of dangerous diseases and eliminating the "squatter" camps. The camps usually provide tent platforms for two hundred to four hundred families, determined by the needs of the vicinity. There are also erected permanent buildings to care for the community needs. These consist usually of a general utility building, an isolation unit, a "delousing" unit, assembly room, nursery, first-aid room, child clinic, a garage shelter, a grease rack, kitchen unit, an office, living quarters for the manager, warehouse, pump-house, incinerator, shower baths and sanitary units. In addition, laundry units and clothes lines are provided, and recreation units have been laid out where chil-

* Executive Secretary, Home Missions Council.

dren may play while the mothers are at work. Similar camps are being planned for other sections on the Pacific Coast where the migrant workers are needed. In the Yakima Valley some 35,000 migrant workers are needed during the months of August and September and a government camp is now under construction for this valley.

Some Migrants May Settle Down

There is also great need of small homes for an increasing number of these migrants who are discovering they will have to depend upon the income they receive during a two months' harvest in one territory. The Resettlement Administration is giving attention to this need also and is erecting small homes in the territory of the seasonal crops where a proportion of the workers might be encouraged to stay and on a five acre plot, together with the money income during the cultivation and harvest period, attempt to work out a better living than can be obtained in constant transient labor. Such a program is adapted particularly to the needs of Washington and Oregon, although it should be said that many of the sections in California, where migratory labor is used would be benefited by such a small homestead plan. This, of course, would apply only to a limited number of migrants, who would have to be carefully selected. But, wherever possible, such families should be encouraged to settle down and become a part of the life of the community.

The records of the Resettlement Administration include an increasing number of families who are beginning to qualify in money, implements, stock and intelligence, for grants in these small homestead allotments. But, for the majority, unheard of and unknown, there is only desolation. For every farmer resettled with money and land from the government, there are scores who have drifted to the backwoods, scratching out pitiful garden patches in the cut-over timber lands, working for subsistence wages in the fields and living in miserable, makeshift shacks.

The following are some of the types to be found in rich farm, dairy and orchard regions of the Pacific Coast states. Here is a middle-aged man with a tubercular wife who, with two sons and three daughters, took precarious refuge in their flight from the "dust bowl" of eastern Colorado. The mother and father slept in a trailer made of junk automobile material and packing cases. It teetered on its rusty jacks when the wind blew. Chickens wandered in and out of the flapping door. Two boys of pre-school age slept on a bursting mattress in a packing box hut. The chickens had been there, too. A flea-bitten collie slept on the boys' bed. The girls—one of them went to a distant school in the county bus—had another packing box hut a few yards up the slope. It was tidier and here and there was evidence of a child's hand and the appearance of misery was lightened with a magazine picture. Three goats provided milk, and a few vegetable plants were struggling to push their way up through the soil around the fir stumps. Then there was another ragged, sturdy Kansas plains-farmer who had set up a half-tent, half-shack home on another hillside. The father toiled on a seven acre tract, felling fir, hewing and sawing it into cordwood. His labor was the price of his tenancy. The fuel will be sold in the town and the slim revenue will be used to keep the family over the winter and to help provide a crop among the stumps next year.

Serving the Situation

Such are some of the conditions resulting from the depleted land areas of the South, of the drought and dust developments of recent years, and the introduction of labor-saving (perhaps labor-destroying would be the better term) devices into the better land and agricultural sections of the United States. Thus migratory labor in agriculture continues an increasing problem and, under present conditions, a menace.

Most of these migratory families are not eligible for local aid. They are not able to meet the state requirements and the conditions imposed by county and local authorities. These people are trailed by starvation as they move on; starvation is behind them and before them. They are hated by those who hire them; they are disliked by the settled residents of the territory where the camps exist. They are never received into a community as a part of its life. Wanderers on the face of the earth, they are never allowed to feel at home in the communities which need and demand their services. As one boy in one of the squatter camps remarked, "When they need us they call us migrants, and when we've picked their crop, we're bums and we got to get out."

Heroic attempts are being made by the Resettlement Administration to deal with the situation and to provide at least a minimum of sanitation and physical comfort. Also it should be said to the credit of employers, that here and there one finds an individual employer who is attempting to do something to provide better conditions for his migrant workers. But for a long time to come it will be necessary to call attention to the dreadful conditions which exist among this group. It is necessary to create a public opinion which will not tolerate such conditions, and to increase by every possible means the resources of those social and religious agencies that exist to serve these people.

The Council of Women for Home Missions is the recognized agency for the denominational home mission boards and the Women's Home Missionary Societies to administer this program in this field. It is to be commended for the fine work it has done and is now doing. The work needs to be greatly expanded. It is to be hoped that larger resources will be made available to effect this expansion at an early date. "A Man Without a Country" has been the subject of much interest and sympathy, but "A Man Without a Home" deserves equal interest and sympathy and he is more likely to become a national menace.

Social Trends

By JAMES A. CRAIN*

Lessons at Lima

WHEN the American delegation sailed for the Eighth Pan-American Conference at Lima, Peru, during the holidays, Secretary of State Cordell Hull carried a proposal from the United States calculated to unite the nations of the two Americas in a declaration against the totalitarian states and to warn them that aggressions in the western hemisphere would not be tolerated.

Early in the conference it became apparent that some Latin American states were not ready for so drastic a challenge to the dictators. Chief objector was Argentina, who had to choose between her traditional policy of continental solidarity and her profitable German and Italian trade.

The Argentine delegation submitted a modified declaration designed to bridge the gulf between traditional policy and economic necessity, but this was unacceptable to Brazil, who was unwilling to see her rival assume leadership in the formulation of conference policies. When the Brazilian delegation was permitted to make a slight re-phrasing of the document it was accepted.

The Declaration of Lima

The Declaration of Lima, as the statement will be known, in effect becomes a sort of international Monroe Doctrine for all American nations. The countries represented at Lima "re-affirm their continental solidarity and their purpose to collaborate in the maintenance of the principles upon which solidarity is based." They will "maintain and defend" these principles "against all foreign intervention," including, obviously, intervention from the United States. When a crisis arises any American country may call a meeting of all the other signers. The conference was in session 13 days, and while the official declaration preëmpted much of the space in the public press, some 110 other projects were approved.

Stiffened Resistance to the Dictators

Recent weeks have witnessed evidence of stiffened resistance to the dictators. The tone of the President's message to Congress gave courage to the European democracies. The fact that the United States has embarked on a rearmament program (however unwelcome the fact may be to the peace forces) has convinced Great Britain and France that the United States means to fight if all other methods fail.

That this is an accurate interpretation of the situation is indicated by the fact that the United States government has sent a part of its surplus wheat to Spain to be distributed among the hungry Spanish people. While the needy on both sides of the conflict will be fed, the fact that the major part of both the population and the need is on the Loyalist side makes this gesture in effect an aid to the Loyalist cause.

Then there is the $25,000,000 loan to China. Its importance is indicated by the fact that Britain quickly followed with a loan of $10,000,000. This can mean nothing else than that the United States and Great Britain have decided that Japan must not be allowed to win in Asia.

Political Moves in Europe

Events are happening with great rapidity in Europe. Italy's frantic demands for Corsica, Tunisia and a share in the Suez Canal must be interpreted as a desperate effort on the part of Mussolini to regain the leadership of the Rome-Berlin axis which Hitler seized at Munich. Reports persist that Hitler did not take Il Duce into his confidence in the Munich deal and that Mussolini went to Munich with his heart in his mouth. To prevent Hitler from precipitating a war in the east into which Italy might unwillingly be dragged, Mussolini is forcing the issue in the Mediterranean, well aware that while Italy might refuse to be drawn into a war of Germany against Russia, Germany could not well refuse to side with Italy in a war in western Europe.

Events in Europe for the next few months therefore assume the aspect of a contest between Hitler and Mussolini to determine where the next crisis shall arise and who will profit from it. If Hitler succeeds in winning Poland to his way of thinking, we shall soon see an uprising among the Ukrainians, beginning either in Carpatho-Ukraine, the extreme eastern province of Czechoslovakia, or among the Ukrainians of Poland. The agitation will be for a Ukrainian state carved out of Poland, Czechoslovakia and Russia. Germany will profit by bringing both Poland and the Ukraine within her political and economic orbit and at the same time will deprive Russia of more than 170,000 square miles of territory, 30,000,000 population, her chief grain producing area, 60 percent of her iron ores, 70 percent of her pig iron, 50 percent of her steel, 70 percent of her agricultural machinery, 85 percent of her sugar and 95 percent of her managanese.

It can be taken for granted that Hitler will not be deterred if he thinks he can win even a part of the prize. On the other hand, Italy has little or nothing to gain from embarking on such a venture. Its success would put Hitler more firmly in the saddle as the dominant figure in the Rome-Berlin axis and would bring Italy more completely within the German orbit. We may expect therefore that Mussolini will do everything possible to swing the conflict to western Europe, or failing in that, to swing Rome away from Berlin and into line with London and Paris.

* Executive secretary social education and social action for the United Society.

The Camera Goes to Church

By J. BARBEE ROBERTSON*

JESUS spoke in pictures. The mental pictures called to mind by his words fill in many a detail around the clean brevity of his speech. Young or old, rich or poor, Latin or Laplander, Nicholas Murray Butler or the Jukes family, all alike understand the story when it is told in pictures.

Never have we seen the scholar's eye light up at the mention of the Patristic Fathers. An occasional person has heard of Epiphanius. But what a glow have we witnessed again and again at the sight of the picture of the ancient fountain of the Epiphany miracle of Cana, which lies in Gerasa in a courtyard between a fourth century and a fifth century church. This miraculous fountain was known only through Epiphanius until dug up and photographed ten years ago. It was at this ancient site of early Christianity that the modern camera got its real hold on us. In three months some four hundred pictures were made of this Pompeii of early Christianity. They now are stored in the archives of the Yale Museum.

In May of 1935 the Missouri State Convention was held in St. Louis. As president of that convention, it was one of my desires to see the two brotherhood institutions located in St. Louis featured for the benefit of the delegates. The Christian Board of Publication cooperated by having elaborate booths and conference rooms at the convention church. From the Christian Orphans' Home was secured cooperation for a box luncheon to be served on the spacious grounds, followed by a conducted tour of the home. During the luncheon period a trip to the nursery revealed many interesting children. An attractive little miss was hoisted shoulder high and taken for a stroll through the crowds. Many questions about the child were asked that day. Within a month the home had received dozens of inquiries from people eager to adopt that particular little girl. If you could get people to the home it seemed plain what deep interest might be aroused.

A month later with a movie camera in our hands, we set out for the Holy Land. After returning the pictures taken were edited and made ready for exhibition. Crowds of from 400 to 700 people at a sitting had the Holy Land *brought to them,* where perhaps few could ever hope to make the visit in person.

Two years later with the finest camera available and the new wonder of color film, the trip was made again. This time buildings and scenery were held to the minimum, and the *people* of Syria, Palestine and Egypt were brought intimately to view. How people love to see and know other people throughout the world through the medium of color movies! Here at last was the medium long looked for—the means of bringing a brotherhood and its vast enterprises home to itself. Wherever electricity is available for projection, the world work of our church can be carried. The church at the crossroads can see and know the whole story just as intimately and as well as the largest congregation.

In March of 1938 the color movie and the work in our Children's Homes were brought together. The little Mary of the story is now one of the best known faces in the brotherhood. While no accurate record has been kept, it is believed that at least fifty requests for the adoption of "Mary" have been received. Food, clothing and money for all the other children of the homes have come in from more sources than before. Through the film the children visit our own towns and churches.

In advance of Children's Day last June our church announced that every child up to four years of age would have an individual picture made if he were in attendance at Bible School on that day. A record attendance in that division of the school greeted the teachers! Even so, not every child was reached. With the candid camera in hand we went calling. No Fuller Brush salesman with his gift of a free brush ever made such a perfect record getting into homes. Doors were opened long before the camera reached the porch! Children as young as six weeks old were photographed. Reach the child and the grandchild in the home and you have reached the adults of the church. We usually carry a small camera study of our son with us. But never yet have we been able to finish a story about him—proud parents and grandparents finish the story for us—but about their child, of course!

The Cradle Roll has increased. The attendance in the Nursery Department of the Bible School has doubled through the summer, instead of the usual seasonal slump. The mothers come with the children. The pictures taken on Children's Day were ready for showing and presentation on Promotion Day in September. This brought not only the children, but the parents, grandparents, aunts and uncles.

With the movie camera the work of the Homes for the Aged is now being brought to the churches. By the contributions of some five or six movie fans the World Convention at Leicester was brought to the International Convention delegates at Columbus and Denver. The World Convention officers for 1940 at Toronto expect a record convention attendance through the interest aroused by these movies. The work of the National City Church was shown in color movies at Columbus and Denver. This presentation had made the brotherhood familiar with that wonderful project. The work of religious education, particularly in the children's departments of Bible schools, is now visually demonstrated through the medium of movies. This year some of the mission fields were brought to us at Denver through the eye of the movie camera.

(Continued on Page 33)

* Mr. Robertson is pastor of the church at Mexico, Missouri.

About These Women and Children Who Work for Me . . . What Can I Do

(Continued from page 17)

lets of the Children's and Women's Bureaus during even what hours they spend in beauty shops, would give us such an intelligent laiety as could move us forward decades in our labor policies and situations—forward to the place where our North Europe neighbors, the Scandinavian countries, are today.

Such articles as "The Cost of a Five Dollar Dress" in the *Survey Graphic* for February, 1933, is good for a start. Follow it with others on the condition of our sisters in industry. Take time from your own probably over-privileged children to study the child-labor conditions in our own "God's Country" in this year of grace 1939. Such a book as *Child Workers in America* by Lumpkin and Douglas, (McBrides) will wring your heart and fill it with rage, but it will be wholesome. Cornelia Parker's *Working With Working Women* is now old, but many of the conditions it reveals are yet unchanged.

Then there are other things we can do. Women have never realized rightly the power of their pocketbooks over the people who sell to them. Women do most of the spending of the money for consumer needs today, and so far most of us have felt if we spent conscientiously and got the best bargain we could for our money we were doing all that was required of us. *But sometimes the very getting of that bargain works untold hardship on the woman, our sister, who works for us.* Let us do rather, this: consider how we can use this enormous power of the pocketbook to make life more decent, more livable, more *good* for these unseen servants of ours.

We can refuse to buy from those who we know exploit their labor, but it won't do much good unless you tell them you are doing so and why. What do you think would happen if all the good church women in any town would call, singly and in groups, on the shop-keepers who work their girl clerks too long hours, pay them wages too low to live on, fail to provide them with chairs to sit on when they might rest, and have other bad working conditions? They could change things inside a week, for no one in the world is so sensitive to what women want as the men who sell to them.

Then the next time you buy a new dress, coat or hat, look inside it for a simple little white label that *should be sewed inside every garment you buy* but isn't. It reads, "Consumers Protection Label," and it means that that garment was made under conditions that were fair to the workers who made it. You may pay a bit more for your dress or coat—not always by any means—but if you do it is a cheap price to pay for the privilege of helping another woman to have a decent life. Count the extra price if there is one, a part of your contribution to one of the best and most important causes you can support. Let it be added, your garment is likely to be a better one.

There are many groups organized for effective action in these fields that you can support. The National Consumers League, 156 Fifth Avenue, New York, and the League of Women Shoppers, 220 Fifth Avenue, New York, are both organized solely for the purpose of working for better conditions for working people, and both have literature on this subject. A penny postal will bring it free. Most of the bulletins of the Women's and Children's Bureaus of the Department of Labor are free. The League of Women Voters, if there is one in your town, should be interesting itself in such a problem. In many states it is their main concern. Then we can write to our law-makers, state and national, endlessly, pressing for every piece of legislation that will help in this bewildering situation.

"This bewildering situation"—it has come upon us so quickly, it has developed with such speed, no one could see its direction or its end. Perhaps no one at all is to blame for it, although I think we must all share with the "captains of industry" the blame for thinking of the process in terms of profits and savings rather than in terms of human life. But certain it is that it has made imperative a thorough overhauling of our ideas and standards of justice, of right and wrong, of duty. No longer can "loving our neighbor" mean caring about simply the people who live in our own communities. No longer can treating our servants justly mean being good to Dilsie, the laundress or Martha, the cook.

How unfailingly, and speedily our great grandmothers got into their side saddles and rode their horses through the wilderness or across the prairie, day or night, winter or summer, at the call of a neighbor in distress. How many hours they spent confined at the bedside of a slave or helper. But *our* physical neighbors have doctors and hospitals for their bodies when ill, schools and libraries for their minds always, clubs and cars for their recreation, and a *hundred servants who work for them unseen and unknown!* And the lives and destinies of these hundreds are just as tied in with ours as are the neighbor's next door. They have become our neighbors in every real sense, whom we are commanded to love as ourselves. They are the kind of people whom Jesus comforted when he walked the earth. They would be his first concern were he with us today. What are we going to do about them?

Evangelism at Japanese Christian Church

AS I work in the field of adult evangelism for Japanese Christian Church at Los Angeles, I am greatly encouraged by the sincere response of some older people. By cottage meetings and by personal calling from house to house, some of our friends who have been indifferent or antagonistic to Christianity are gradually drawn into our church circle and later are converted. The older Japanese, Buddhists in their traditional belief, are not easy to convert from their old faith to Christianity, unless we work quite hard with the spirit of prayer and the honest practice of Christian love. However, those who become Christians take the religion seriously.

In three small groups of the Bible study which meet bi-weekly at three districts, I find several honest seekers for Christ. In the meeting I approach their souls by a simple explanation of the Bible, and also by a table discussion of daily affairs in the light of Christ's teachings.

I am taking charge of the "Friends of Jesus" society. This society was founded by Dr. Toyohiko Kagawa of Japan when he visited this country for his first evangelistic tour in 1925. It is an interdenominational organization composed of voluntary members from ten different Japanese churches in Los Angeles and suburban cities. Its purposes are to encourage its members to serve effectively their own churches and the Japanese Church Federation of Southern California, and also to aid financially Dr. Kagawa's evangelistic work in rural districts in Japan.

We have the early morning prayer meeting every Sunday which has been kept since 1925 without any disruption. In the morning meeting of December 11 we had a blessed hour. A friend, who had been invited and brought by one of our church members to the meeting three consecutive Sunday mornings, confessed his own past mistakes and unbelief, and expressed his sincere desire to become a Christian. According to his own story he was a drunkard, often drinking a gallon of Japanese liquor easily at a single occasion; accordingly he had been thrown into prison three times. His wife and children, naturally had followed a sad life for many years. After attending our morning prayer meetings he came to realize the sinful situation of his past life and began to feel the light of Christ. All who were present in the meeting were impressed by his confession and heartily welcomed that new brother.

The Kingdom of God will be built up greater by piling up such minute works.

—KENZO KUBATA.

Los Angeles, California.

A Profitable Mining Investment

By WM. R. HOLDER*

THIRTY years ago a young man of twenty-three graduated from Bethany College with a passion for service. He wanted to build temples for God in neglected fields and not on another's foundation. He found his opportunity in Bethany's near-Judea, the rapidly developing coal fields of southwest Pennsylvania. Immigrants from many lands were coming in by the thousands. Each racial and national group formed an isolated little minority in a vast new environment. Their former religious and social supports could not adequately sustain them in this new world. They were inclined to entrench themselves behind many stubborn barriers which only an understanding love could battle down.

The young minister had the courage to match the love of Christ against all of the adversaries and so it was that Ray G. Manley made his great commitment with no assurance of support save such as faith can give. His faith was vindicated first by support from the First Christian Church of Uniontown, Pennsylvania which soon extended to the Pennsylvania Christian Missionary Society, and is now continued by the division of home missions of The United Christian Missionary Society. Other faithful workers have made splendid contributions to the work, but the missionary vision and sacrificial devotion of Ray Manley are the preëminent factors contributing to the success of our brotherhood investment in the coke region. He has been mining deep—in human personality and in bringing to light treasures which a shallow consecration could never have reached.

Conditions have greatly changed in those twenty-nine years. The new mines have become old and many of them are now deserted. Manual labor has been steadily replaced by mechanized production. The labor-movement has passed through the hectic years of open shop controversy, loose local unions, company unions, national trade unions and on into the strong national unity and control of the C. I. O. The value of the labor movement in improving the lot of the miners cannot be denied. But add to the constant rise in wages the introduction of improved mining machinery and the steadily shrinking market for soft coal, and the result is a true, but incomplete explanation of the unhappy conditions which prevail in the coal fields today.

The attitudes and outlook of the people have changed with the conditions and in some respects out-paced them. During the early days there was plenty of work which sustained bouyant hope and high ambition. The Tri-County District was producing an average of sixty million tons of coal each year and hundreds of thousands of tons of coke. But now the production of coal has decreased to less than a third of that tonnage and the processing of coke has moved from the open coke ovens of the mining area to the bi-product plants of Pittsburgh.

Jobs have disappeared by the thousands, and man-hours of work have steadily decreased for those who had jobs. The Pennsylvania State Secretary of Labor and Industry recently said that one hundred thousand miners are permanently out of the industry. That means approximately five hundred thousand people who no longer have a livelihood. There are eight thousand stranded families in the mining communities of Fayette County alone, totaling about thirty-five thousand souls who have no chance to earn a living where they are and little hope of earning it elsewhere.

To the unemployment, poverty and insecurity of these mining families is added the ominous shadow which ever hangs over the homes of the miners and fills the hearts of their dependent loved ones with foreboding. The memories of cave-ins and explosions with their fearful toll of life seldom grow old before being refreshed. So the people have changed even more than the conditions. Their hopes have been slowly buried in the sooty ashes of the towering slag heaps. Their disillusionment has brought the conviction, spiced with bitterness, that they have been an industrial pawn and a political football long enough. They naturally feel that they have been cheated and are ready to take all they can get. We are happy that the conditions under which they work, when they work, are much improved. As Christians we are hurt, and as citizens we should be humiliated, that those benefits are limited to the men who have jobs and can pay their union dues.

Neither the labor movement, nor the accumulated and benevolent legislation of the years, has prevented the dumping of tens of thousands of miners like the slag of the mines is dumped. Relief agencies have rendered a great material service which has been passively accepted as something less than right by people whose very souls are being crucified. The writer's recent visit to this area resulted in a deep conviction that America's greatest danger is not of foreign propaganda, military spies or invasion, but from the multitudes of our dispossessed who are being meagerly fed on material crumbs while volcanic powers seethe ever upward in their souls. Who can measure the value of having a faithful group of Christian servants in such a situation at such a time, laboring to keep faith, hope and love alive in the hearts of the people?

On Monday, November 21, two hundred of the seven hundred and seventy-seven men in the Mather mine were laid off, and the other five hundred and seventy-seven reduced from five to two days per week. This was due to the fact that the Mather Collieries Company is located in Cleveland and depends largely on the lake trade. When insurance goes off of the lake boats because of the winter hazards, the company greatly reduces production. Our Mather church is dependent on this group of men among whom the fortunate get two days and about twelve dollars per week. A miner so employed can not qualify for relief no matter how many he may have to feed at home.

Five hundred people are stranded on top of Tower Hill No. 1 near our Republic church. The mine has not been worked since 1929.

We are not interested in placing exclusive blame on either Capital or Labor for the tragedy which has befallen thousands of mining families. But the blame clearly rests with the industrial system upon which America has depended to

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Ray Manley teaching a Bible study class at a summer camp in the coke regions of Pennsylvania

develop her resources and to secure the happiness and well-being of her people.

The Disciples of Christ have rendered to the mining families a service which has been splendid in quality though necessarily limited in extent. The church membership resulting from this mission to the miners is 1,630 according to the latest Year Book. Three full-time self-supporting churches have grown out of the work which was either begun or revived by the missionaries: Brownsville, New Salem and Clarksville. Tower Hill and Grindstone churches support themselves on a part-time basis. Republic and Mather would speedily come to self-support under favorable mining conditions. Allison and Dry Tavern are promising preaching points. Allison has a nice new building and Dry Tavern a simple chapel.

An average of more than eleven hundred people gather every Lord's Day for Bible study and worship in these churches. Twelve fine young people have gone out to become Christian leaders. A young doctor of the Clarksville church is finishing his internship in the East and hopes to sail within a year for the Congo, and with him will be his doctor bride. Along with the changes in conditions and outlook has gone some transformations of life that are far more significant.

There are many problems involving the differing ideologies of diverse racial groups: stubborn loyalties to traditional religious systems which cannot reach their present need; the relentless and bitter controversy between Management and Labor. When Union laborers come in the bosses go out and you may have a congregation but not a real church. When the bosses support and lead, the Union laborers walk out and you may have some leadership and support but still no church. Add to these difficulties a reduced staff and budget and we can clearly see that God has blessed the work far beyond our faith to conceive or our ability to achieve.

Many transitions have taken place simultaneously, but the basic reason for our mission in the coke region remains unchanged. The work began because it was an area of great and varied needs. Those tragic needs have not been met. There is still desperate need for all that will mediate the better life. Ray Manley, in whose soul the work was born, has been compelled to seek relief in a milder climate, from an acute ailment. Whatever the future may hold for this missionary project will depend on the stewardship of Disciples of Christ. It has been abundantly worth while in that multitudes of seeking souls have received a kindly touch; and some degree of Christian love, guidance and purpose has been shared with the old and young in worship services, study classes, age-level clubs, scout troops, and a community-wide ministry in every area of human need. We can do no better than recall a statement from *The Survey of Service* published in 1928: "The need of the service this mission is rendering among the miners is so manifestly great, the response so substantial, the results so measureable, the cost so comparatively small, as to warrant not only its continuance but its enlargement."

If the speedy establishment of self-supporting churches is our objective, this is at present a very unpromising field. If opportunity is to be measured in terms of human need, no more challenging field can be found than that chosen by Ray Manley more than twenty-nine years ago.

Recently constructed church at Allison, Pennsylvania

Mpengo Thomas Honored

The Congo Christian Institute held a unique chapel on November 25. The senior teacher, Mpengo Thomas, received from the Belgian Colonial Government a medal for long service in our Mission—since 1917. It is the custom to give such medals to worthy natives who continue to serve through many years. They may work for missions or commercial concerns or the government. The reception of such medals is always a very pleasing affair, both to the natives and the whites of the colony.

After the presentation, Mpengo was greeted by the student body. They marched in front of him, shook hands and asked him for a *losako* (Native proverb). Mpengo, of course, was not lacking in replies, and this recognition added to the good fellowship of the school.

We welcome a new teacher this year—Ekofo Joseph, a graduate of I. C. C. in 1936 and for two years head teacher at our school in Coquilhatville. He seems to be well liked by the students and is handling his classes with success.

HERBERT SMITH.

Bolenge, Congo Belge.

Miss Carnella Jamison

Miss Jamison

THE selection of Miss Carnella Jamison as national field worker of Negro missionary organizations was made at the time of the International Convention in Denver, Colorado. Miss Jamison is known to many members of the Christian churches through various offices she has filled and services rendered by her. She received her early education at Southern Christian Institute where her father and mother had also been students, and later became a member of the faculty at this school. After teaching some time, Miss Jamison resigned to enter Talladega College, finishing the four years' work in two years. Following her graduation, she became a teacher again, holding positions in the public schools at Tuscumbia, Alabama, and Sheffield in the same state.

Though there is no church of our brotherhood in either of these towns, Miss Jamison participated in the religious programs of the communities and also kept in touch with the work of the Disciples of Christ through The National Youth Movement of Negro Churches, serving the organization as its first president.

Miss Jamison came to Indianapolis in November to make her home and take up her new work in the offices of The United Christian Missionary Society. She is well qualified for the position to which she has been called and has received a cordial welcome and acceptance by the leaders of the churches which she will serve in a program of Christian education.

"Stewardship of material resources is best taken care of by a regular program of Tithing."

A Holiday Excursion to the Chaco

By J. RAYMOND MILLS*

A HOLIDAY was given the school children of Asuncion on August 15 because it was the birthday of the founding of the city of Asuncion, 401 years ago. A student by the name of Raimundo Aquino, who lives across the Pilcomayo River in Argentina, invited me to visit his father's *estancia*. As I had also wanted to visit the Indians in the Chaco, I accepted the invitation.

We started off on Saturday morning for the port of Asuncion by bus. We left the port in a small launch about thirty feet long, spending thirty minutes on the water during which time we saw many crocodiles on the banks of the stream. A soldier on the launch fired at a crocodile about ten feet long. One shot hit his tough hide and bounced off. It didn't bother him, for he merely ambled down into his stream.

After leaving the launch, we walked a mile to the village of Clorinda, the home of Raimundo. He has seven brothers and sisters and they were all on hand to greet us. We arrived shortly after noon, and his mother had a good meal prepared for us. We ate out in the patio with the usual number of flies, dogs, chickens, turkeys and cats around us.

We had hoped to get a ride on a truck in the early afternoon into the interior of the Chaco, but as no trucks were leaving until early the next morning, we were forced to remain in Clorinda. We fixed up a sheet in one of the rooms of the house so that we could show the moving pictures which I had taken in North America and some of the school pictures. A good sized group began to gather in the early evening for the pictures. The village electric light plant didn't begin to operate until 5:30 in the evening so it was six o'clock before the show commenced.

Since Raimundo's father was ill in bed and could not move to another room where I first showed the pictures, we had to show them the second time in his bedroom. He thoroughly enjoyed them. (I am writing this account two weeks later, and Mrs. Mills and I have just come from attending the funeral of Raimundo's father. He grew steadily worse and his family brought him to a hospital in Asuncion where he died. The father was very grateful for what we were doing for his son and he had tremendous confidence in us.)

After showing the pictures to the father and mother, it came time to prepare for bed. Although the family had a new home which wasn't being used, I could see that they were not making any preparations for putting me into the new home. I suggested that I go to the hotel in the village but that plan was vetoed by all. There was plenty of room in their two bedrooms for all nine of us they said: Father, Mother and the new baby slept in one room, and the rest of us had the other room. They gave me the largest bed, Raimundo had a bed next to mine, three children—four, seven and nine years of age—were fitted head-to-feet in another small bed. Then the others slept in a crib-like bed. Every window in the room was closed so there was no ventilation.

I had little sleep that night and was happy when it was four o'clock and the hour to get up was at hand! The truck was at the gate at five o'clock. The driver's seat was already occupied with the driver, the owner of the truck and his wife, so it was necessary for Raimundo and me to sit on the cargo in the back of the truck which was not comfortable. I never saw such bad roads. We traveled only about five miles an hour and we rocked from one side to another as the front wheels would go down into one chuck hole and the rear wheels come out of another. The roads were much better after we got into the open country which meant that we had no roads at all for we merely cut across extensive *estancias*. It is a miracle to me how the driver found his way. Ever so often we came to a gate in a fence which needed to be opened in order to let us pass from one *estancia* to another.

About eight o'clock in the morning we spotted some Indians walking along the road and we asked them where the English mission to the Indians was located.[1] They pointed to a low building in the distance. It was 8:30 when we drove up to the English mission compound and inquired for the missionaries. The staff consisted of a man and his wife and one unmarried young woman. While eating breakfast of coffee, without milk (for milk was seldom had) and bread, I heard the sound of a baby crying. I asked if there was another member of the family and I found that a baby girl had been born about three months before.

The tribe of Indians which we were visiting were known as the Toba tribe —about 500 of them when they were all on the land given to them by the government. The missionaries were general advisors to the Indians in matters relating to the government, crops and what to plant, disputes arising among themselves, and were also their spiritual advisors.

Since we were there Sunday morning we had a full day of services. The Indians began to gather early and to sing songs in the chapel. The chapel walls were mud plastered and unpainted. There were many window frames without windows, and door frames without doors. The seats were made out of trunks of trees.

The Indians spoke their own dialect and about one-third of them understood

(*Continued on page* 42)

* Mr. and Mrs. Mills are missionaries at Asuncion, Paraguay, under The United Christian Missionary Society.

[1] For a long time the English church has maintained a mission station among the Indians.

Left: Non-Christian Indians live like animals in grass huts. Right: This is a Christian with his wife and children standing beside his hut. He can preach and sing to his native friends.

Relieving Pain in Pendra Road

By GEORGE E. MILLER*

MRS. MILLER and I are back in India. We have been here for some time. I had thought to do some meditating and then tell how it feels to be back for the fourth term, perhaps doing a bit of philosophising and of waxing eloquent in the telling. But, there has been no time for meditating; the need still remains more eloquent than any words, and service needs no philosophy.

After an absence of nearly six years we came, we saw, we worked. The burden of the Sanatorium had become so heavy that it was impossible for the staff to care for the community at large. This was probably the deciding factor in our being located in Pendra Road.

The dispensary work is comparatively new. K. Johnson, the Compounder, and I, have the full weight of the work. As we have already reached a daily attendance of from 50 to 80, one day 87, the weight is not always light for the two of us. But, Johnson married a fine nurse recently, and on June 1 [1938] she joined forces with us. She is a graduate of the Jackman Memorial Training School for Nurses, Bilaspur.

We have some high pressure days. Five members of one family drank some bad milk and developed a cholerine cramp and diarrhoea. A perfectly good Sunday noon nap was destroyed for me, but, he who works on Sunday may rest some on Monday! I found the two small boys coming out of the trouble without aid, but gave some medicine anyway. This is always done in the best medical circles. The woman required but one hypodermic; but the two men, brothers, were desperately ill. I lost track of their pulses three times. Their eyes rolled up, their bodies were cold. I gave each one five shots of varying kinds, and they pulled through. For good measure, when I was wheeling back home for the fourth time that hot afternoon, I found another of my patients, a Sikh of the Forest Department, suffering from stubborn vomiting. He had given up hope and said he may as well jump in the well and end his misery. I gave him a hypodermic of Atropine, and soon he was a new man, with no desire to jump in the well.

Another day had quite enough action to make a good film. I started to the post office. On the way I stopped at the home of P. L. Arthur, Head Master of our Anglo-Vernacular Middle School, to talk over scholarships. In town I found an European resident on the way to call me. The day before I had gone to treat an Anglo-Indian who was having one epileptic seizure after another. On this morning they thought him dead, and were calling me. I went on to the home, and found it so. They asked me to arrange for the grave in our Christian cemetery, and, if the Catholic priest should fail to arrive, take the funeral.

Men's Ward at the Sanatorium at Pendra Road

I started back home, remembered a patient was waiting at the dispensary for liver injection, so went there instead. Mrs. Madsen's servant came running, saying Mrs. Madsen had fallen and hurt herself, and was calling me. I went to see what was wrong. I found Mrs. Madsen on the bed, and one glance showed either a broken bone or a dislocated hip. Back to the dispensary I went, gave the injection, then on to the Sanatorium, and brought back Miss Bender and a stretcher. We put Mrs. Madsen on the stretcher, placed it across the back doors of the car, and took her to the Sanatorium. There the X-ray showed a fracture of the Femur near the neck. We held a council of war—Dr. Joseph, Dr. Peters, Miss Bender and I—and decided that Mrs. Madsen should go to the Jackman Memorial Hospital in Bilaspur. I got her to the station in time for the noon train, and Miss Bender accompanied her to Bilaspur.

I saw the priest had arrived on the train from Bilaspur, and felt relieved; but not for long. He told me that the family had sent their child to a Protestant school in Jubbulpore, so, they were no longer members of the holy Catholic church, and he could not bury the man. I told him if he could not I would, and his reply was, that seeing the man was out of the church, it did not make any difference! So, readily if not gladly, I picked up the crumbs from his table and prepared for the funeral. At the close of a beautiful day we laid the man to rest. Some of our Indian Christians were there; and Mullaji, our leading Mohammedan merchant, came to pay his respects to the dead. It was touching to see this son of another faith contribute his handful of earth to the grave. Then as darkness came a row of candles around the grave were lighted, and we left them there, shining bravely in the night. Thus do the paths of sundry religions cross and recross in this old, old land.

* Missionary doctor at Pendra Road, C. P. India.

Give me the faith to see, the will to do,
  The love that makes of drearest work a joy;
And for my guerdon when the day is done
  The dusky smile of some fond girl or boy.

Each morn let me fare forth on high emprise.
  Each night let me come to my couch in peace.
Let me no longer think of me or mine,
  But of His Kingdom and its sure increase.

Two Prayers

WHILE chapel doors were open wide
  Two men went in to pray.
The first began to thank his Lord
  For home and food and play,
And thus the word of thanks he gave
  From out of heart of greed—
That he was not as other men
  Who suffer from their need.

The other man bowed low his head
  In love began to speak,
"Dear Lord, lest I forget today
  The weary and the weak,
The homeless and the poor, the ones
  Who have not seen Thy Way;
O God, be kind to me who failed—
  This is my prayer today."

—S. MORRIS EAMES.

College News and Notes

Phillips University
Enid, Oklahoma

SURPRISING Dr. Frank H. Marshall, dean of the College of the Bible, more than 200 faculty members and students held a luncheon for him on December 19 in honor of his seventieth birthday. Speeches and singing were features of the occasion, and a birthday cake and a brief case were presented to Dean Marshall.

Dean Marshall has been at Phillips University for thirty-one years, since the establishment of the school. He has trained more than 1000 ministers, 700 of which received their degrees from Phillips University. At present the College of the Bible has ministers serving 101 churches. The dean lives a mile from the campus and still walks to and from school. In addition to this, he walks approximately ten miles every week-end.

Professor Eugene McFarland of the fine arts department, received recently a gold medal for the first prize in oil painting at the Tulsa Exhibition given by the Artists' Association. The title of his painting was "Iambic Pentameter." Professor McFarland was recently admitted to membership in the Oklahoma Art Association.

Professors Knowles, Butchart, Menzel, Lucas, Dean Shirley, and Miss Kitchen attended the last session of the Oklahoma Academy of Science. Dr. Butchart and Dr. Lucas each read a paper. Dr. Lucas was made a Fellow of the Academy.

Recent visitors to the campus included C. C. Dobbs, Tri-State Secretary of the Rocky Mountain Area, who gave a series of six lectures to the students of the Bible College; and Dr. H. W. Kamp, representative of the American Association of Colleges, who spent three days giving lectures, and holding conferences with the faculty and students.

The High School Speech Debate Tournament was recently held on the Phillips campus with 250 contestants in debate, oratory and dramatics.

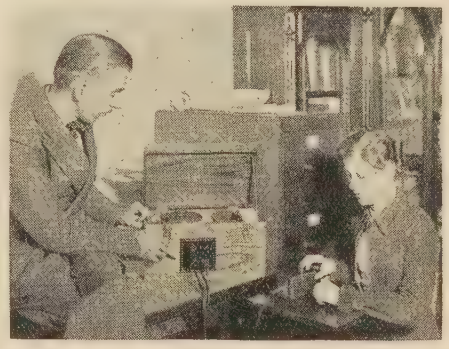
Butler University
Indianapolis, Indiana

The recent purchase of the Indiana School of Religion library by the Butler University College of Religion has been announced by the College. Dean Joseph C. Todd of the Indiana School of Religion, has collected more than 2,000 books during the past thirty years, and it is a very valuable and important collection. The library will be placed in the research library of the new College of Religion building on the Butler campus.

Dean Kershner has announced that contracts have been given to Dr. W. E. Garrison, a former president of Butler, and a member of the faculty of the University of Chicago, for four bronze plaques of famous leaders in the early history of the Disciples. These also will be placed in the new building.

Plans are going forward rapidly for the construction of the new College of Religion Building, and much time is being given to this splendid addition to the campus.

A survey recently conducted by members of the Butler College of Religion has shown that professors and instructors have written approximately fifty volumes of literature. Among the most important of these works are *Reformation of the Churches* and *Miracles Under Fire,* by Dr. Ludwig von Gerdtell; *Controlled Power* and *The Mind of St. Paul,* by Dr. Arthur Holmes; *It Began Thus* and the *Bible and Rural Life,* by Dr. Ross J. Griffeth; *Adventuring for Christian Unity,* by Dr. Dean E .Walker; *The Head Hunter* and *Other Stories of the Philippines,* by Dr. Bruce Kershner; *A Study of Buddhism in the Kokinshu,* by Dr. Toyozo W. Nakarai; *The Scriptural Teachings of the World's Living Religions on International Understanding and Good Will* and *Some Practical Efforts to Teach Good Will,* by Dr. Peyton Canary; *Horizons or Immortality, The Spiritual Message of Great Art, Pioneers of Christian Thought* and *Those Gay Middle Ages,* by Dr. F. W. Kershner.



Austin T. Funk, principal of Versailles high school, Indiana, has built a reaction time machine as his master's thesis for a master of science degree in the Butler University college of education. The machine flashes a light and the speed reaction of the subject is recorded on a revolving disk by an electric spark. Mrs. Mary Q. Lewis, assistant in the college of education, is taking the test.

Latest addition to the Butler faculty is C. R. Maxam, formerly with the Central Normal College, Danville, Indiana. Mr. Maxam will head the teacher placement and student employment bureau. Mr. Maxam held the national teacher placement record in Central College for the past three years.

Lynchburg College
Lynchburg, Virginia

On January 15 approximately a hundred leading alumni from all over the country spent the day on the campus in a series of meetings discussing and laying plans for their own cooperation with the college administration in the raising of funds for the Hopwood Memorial Building. Plans were made whereby other alumni would be given an opportunity of sharing in this much needed hall on the campus.

Artists appearing under the sponsorship of Lynchburg College during the months of January and February are bringing programs of a splendid nature to the campus. On February 2-3, Ernest Wolff, baritone, will spend two days on the campus meeting with musical groups, and giving a formal concert on the evening of February 3.

Another student development program which delighted the college group was the French movie, "La Kermesse Heroique," which was shown at one of the weekly chapel periods. This French movie was voted the best French movie in 1936, and was sponsored by the college division of language and literature, and in particular by the modern language department of which Miss S. Elizabeth Clarke is head.

Hiram College
Hiram, Ohio

Under the leadership of the College Class, C. O. Reynard, Jr., president, students raised fifty dollars which was sent to Dr. Searle Bates for his work in China.

Dr. Sherwood Eddy has agreed to accept one Hiram College senior among the small group of students which will be a part of his American Seminar visiting Washington and New York next spring. Lawrence McGaughey, Canton, Ohio, has been chosen for this honor. Mr. McGaughey was also elected honorary football captain for the year. His alternate for the Seminar will be Robert Hubbell, Bedford, a junior.

Transylvania College
Lexington, Kentucky

One of the newest organizations to be formed on the Transylvania College campus is KOINAI. It has for its purpose the development in the life of each member an awareness of Christ and an appreciation of Christ-like living, thereby deepening the spiritual life of the campus. One of its first moves was to bring the Missionary Crusaders, students of other lands, who are studying at Asbury College, Wilmore, Kentucky, to the Transylvania campus for a convocation program. The twenty-eight students, representing 12 different countries, interpreted the political and religious issues of the present day. Ralph Mohney, president of KOINAI, presided at the meeting.

The Transylvania College Concert Band presented its first formal concert of the year last month in the Little Theatre auditorium. Featured on the program were Paul Crumbaugh, trombone soloist, and the woman's quartette.

Dr. R. H. Crossfield, president of the college, recently completed a series of

lectures at Eastern State Teachers College. His addresses were on the foreign problems of Germany, Russia and Japan.

J. T. McGarvey, minister of the Christian Church at Barbourville, Kentucky, passed away on December 21. Mr. McGarvey was well known at Transylvania, having been the son of former president J. W. McGarvey. For sixteen years Mr. McGarvey was the principal of Hazel Green Academy, and for the past seven years has been pastor of the Barbourville church.

The College of the Bible

Lexington, Kentucky

President Stephen J. Corey and his family were guests of honor at a Christmas banquet given by the faculty Women's Club of Transylvania College. This courtesy was a welcome to the new president of The College of the Bible.

Dr. Corey has already been in great demand for speaking engagements in the churches. He plans to teach two courses the second semester, but will also do a considerable amount of field work, speaking especially on Sundays.

Professor Myron T. Hopper, newly elected head of the department of religious education at the college, will meet his classes for the first time at the beginning of the second semester.

The College of the Bible cordially invites the ministers of Kentucky to attend the annual Mid-Winter Conference which will be held at the Central Christian Church, Lexington, January 31, February 2. Dr. Samuel Guy Inman, New York City, will be the guest speaker. Dr. Inman is a graduate of the College of the Bible, and was a Disciple missionary in Mexico for some years. Twenty-three years ago he became secretary of the Committee on Cooperation for Latin America in which position he is still serving. He is a recognized authority on Latin American affairs, both nationally and internationally. Dr. Inman teaches a course on international relations at the University of Pennsylvania, and lectures on Latin America at the Hartford, Connecticut, School of Theology and Missions. The Mid-Winter Conference is sponsored jointly by The College of the Bible and the Kentucky Christian Missionary Society. No registration fee is charged.

The College lost one of its finest friends with the passing of Mrs. M. L. Montgomery who died at Cynthiana in December. During her life Mrs. Montgomery made gifts totaling more than $50,000 to the College of the Bible for the education of the Christian ministry. The majority of this fund is to go toward the establishing of a Chair of Church History. Funeral services were conducted at the home in Cynthiana by her pastor, C. N. Barnette.

Atlantic Christian College

Wilson, North Carolina

Five members of the College Debating Club took part in the annual Dixie Forensic Tournament which was held during December at Winthrop College, Rock Hill, South Carolina. Those representing Atlantic Christian were Cyrus Lee, Eugene Ogrodowski, Hugh Kelly, Ray Silverthorne and Julian Roebuck. Two hundred and fifty contestants were in attendance, representing 36 colleges. Cyrus Lee ranked as fourth in the line of best debaters. The college encourages and supports the debating club as a definite factor in the development of the individual.

Drake University

Des Moines, Iowa

Dr. Earl E. Harper, director of the school of fine arts at the State University of Iowa, will be the guest speaker for the annual senior recognition day program which will be held on February 16. Dr. Harper came to Iowa City last year from Indianola where he was president of Simpson College. He is an ordained minister and has contributed to church publications. Formerly he was instructor in church music and worship at Boston University, choral and orchestral music at Lasell Junior College, and president of Evansville College, Evansville, Indiana.

Members of the marriage class voted recently to continue the course for next semester. A few openings will be available for students who wish to enter on account of some of the present members being unable to continue the work. Dr. Luther W. Stalnaker, professor of philosophy, will offer the course.

Agricultural Marketing will be offered next semester for the first time at Drake University. The course will be taught by Dan Carmichael, assistant professor of business administration. A course in Real Estate will also be offered by Miss Genevieve Koester, instructor in secretarial science.

Educational Meetings

The annual meetings of the Council of Church Boards of Education and the Association of American Colleges were held January 8-13 in Louisville, Kentucky. Sermons on Christian Education were delivered in the churches of Louisville on Sunday, January 8, with a large mass meeting in the evening of that day. Monday, Tuesday and Wednesday were devoted to general meetings of the Council of Church Boards, Dr. Gould Wickey, general secretary. The National Conference of Church-Related Colleges, and various denominational meetings. The theme of the Council of Church Boards meeting was: "The Religious Resources and Obligations of the Church-Related College."

The twenty-fifth annual meeting of the Association of American Colleges was held on January 12-13, with the general theme: "The Cultural Obligations of the College Faculty." Among the speakers on this subject was Dr. Ordway Tead, chairman of the Board of Higher Education, New York City, and Sir David Ross, provost of Oriel College, Oxford University, now visiting professor of Columbia University, who addressed the meeting on the subject, "Faculty Culture."

Reports were given from three sectional conferences which were held by the Association during the late autumn. The first convened in Richmond, Virginia, October 21-22, with the University of Richmond as host; the second for the Middle West, was held at Downer College, Milwaukee, Wisconsin, November 7-8; and a third for the Southwest, was held at Hendrix College, Conway, Arkansas.

The Camera Goes to Church

(Continued from Page 26)

The candid camera with its unique depth of focus, the newest fast film and flashlight attachment brought intimate closeups of the Denver Convention to the whole brotherhood. About 2,000 delegates registered at the convention. Some 4,000 attended the Communion service. Yet a very conservative estimate reveals the fact that no less than 100,000 church members saw the convention through the eye of the candid camera.

The eagerness of the Denver Convention goers to discuss cameras indicated a phenomenal interest. At one time it seemed that it might be necessary to have a place and a time assigned to care for all the "camera fan" interest. Organizations are eager to know how the camera might tell their story to the brotherhood. Individuals wanted to know how to use cameras for their local churches. In brief, there is one axiom that can be given—more people will crowd together at a published time and place to see movies of themselves or those in whom they are deeply interested than any other form of publicity or promotion now known to the church.

The most needed project of this sort is an accurate movie story of our work around the world, every country and station, hospital and school—even to loved and lost Tibet. A gift for this most worth while plan would give all our churches a living and visual "Survey of Service."

As a by-product of cameras, the new communion altar and chairs in our church were dedicated last May. They were paid for out of ticket sales to the movies "The Pageantry of Palestine" and "The Mediterranean World."

Truly the Camera Goes to Church. It can see all, record all, and take its story everywhere. There is no finer instrument available to the average congregation to aid and multiply the mighty work of the church. Local church organizations are eager to use films—they improve programs, arouse interest and greatly increase attendance. And by no means least, financial support is improved.

Station UCMS Broadcasting

MISS BUENA R. STOBER, missionary who has been home on furlough from Lotumbe, Africa, is planning to sail about the middle of April. At the present time she is taking medical work in Enid, Oklahoma, and following that will spend some time with Dr. Myrtle Lee Smith in Nashville, Tennessee. Miss Stober has been a nurse since 1923, and has been stationed at Mondombe, Wema and Lotumbe.

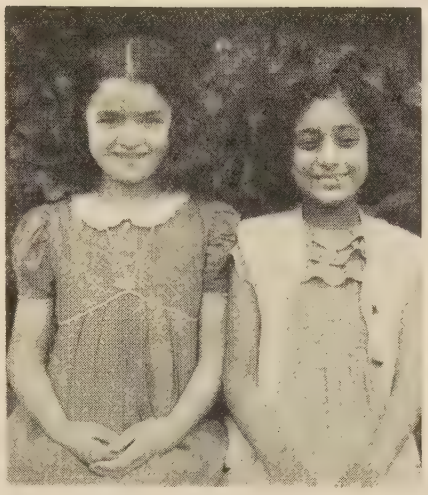
Dr. Elizabeth Lutz, missionary to India, is studying in the clinics at the University Hospital of Kansas City, Kansas, and will be there for the winter months.

During the annual meeting in December at St. Louis of the national and field staffs of the department of religious education of the United Society, a banquet was held at the Hamilton Avenue Christian Church in honor of Dr. and Mrs. Myron T. Hopper. Dr. Hopper resigned some time ago as national director of young people's work to become professor of religious education at the College of the Bible, Lexington, Kentucky. T. T. Swearingen presided at the banquet. Dr. and Mrs. Hopper were presented with a gift from the department members as a token of appreciation for their valued leadership. The Hoppers left St. Louis January 15.

For three years, H. M. Waldron has served as state secretary and director of religious education in Montana. His resignation from this position became effective on December 1. Mr. Waldron is now pastor of the church at Helena.

Mr. and Mrs. Paul Andress

Paul Andress and Miss Lucy Wade were married on December 19 at Asuncion, Paraguay. The religious ceremony was performed by Fred W. Hughes, director of Colegio Internacional, with Malcolm L. Norment assisting. Miss Martha Gibson sang "O Promise Me" and "Still as the Night." The wedding march was played by Mrs. Mary I. Hughes. The bride and groom were accompanied by Mr. and Mrs. J. Raymond Mills. Mr. and Mrs. Andress are missionaries stationed at Colegio Internacional.



Joyce Reynolds, left, daughter of Mr. and Mrs. H. M. Reynolds of India; and the niece of Jawaharlal Nehru, and daughter of Mrs. Pandit who is congress Minister of Local Self Government. She is perhaps the most outstanding woman of India today. Her children are in Woodstock School.

Mrs. Pandit recently said, "I have put my girls in this Christian American school because I believe India has much to learn from the Christian schools as well as from America. India too has something to teach America, I hope, and as our children play, work and live together I hope they will learn the great lesson of comradeship which we need so badly in our nation now."

Dr. Hope Nichoson will arrive in Brooklyn January 30, SS. "Henri Jasper." She has been studying in Vienna for the past eight months, and will spend the remainder of her furlough year from India in the United States.

Dr. and Mrs. C. M. Yocum, and Dr. Geo. Walker Buckner, Jr., who sailed from Quebec on December 1 to attend the Madras Conference, were disappointed in not getting into Palestine en route. When they reached Port Said a telegram from Jerusalem advised against the trip. That the advice was sound was demonstrated when it was learned that the railroad over which they would have traveled was bombed that very day. Having five days in Port Said before the sailing of the boat on which they had booked passage, they went to Cairo, together with five members of the Mexican delegation to Madras. Among other things they visited there the mission work of the Presbyterian Church. On the first ship on which they traveled through the Mediterranean there were nineteen Madras delegates. On the Viceroy of India, which they took to Bombay, the delegation numbered fifteen.

Word has come of the passing of Mrs. Marie Wilson, Hawkins, Texas, on December 31. Mrs. Wilson has served at Jarvis Christian College for several years, and was one of the matrons there at the time of her death.

Mrs. Dallas C. Rice, of White Swan, Washington, underwent a major operation on December 10, at the Saint Elizabeth Hospital in Yakima. Mr. Rice is the superintendent of the Yakima Indian Christian Mission.

Mr. and Mrs. Donald A. McGavran are planning to sail from Bombay on March 11 arriving in London on March 30. Information is not yet available as to arrival of the McGavrans in this country.

Robert Lemmon of Colegio Internacional, Asuncion, has entered Peabody College for Teachers at Vanderbilt University, Nashville, Tennessee. He is taking courses in elementary education and teaching of vocabulary. This training will be supplemented by observation in the Nashville schools, all of which will give Mr. Lemmon additional knowledge and experience for his work in Asuncion.

Miss Goldie Ruth Wells, who returned from Africa last spring because of poor health, has recovered and is now attending and at the same time teaching at Northwestern University at Eugene, Oregon. Miss Wells is teaching a course in Congo Missions and lecturing on Palestine in the New Testament class. Her studies will aid Miss Wells in securing a graduate degree.

On January 1, Clifford A. Cole became the superintendent of missions in the Southern California area. He is succeeding Neal K. McGowan, who held this position for several years prior to his resignation. Mr. Cole had been serving as temporary director of religious education in the South Pacific area since last summer. Willard F. Learned is now heading up the educational work.

Friends of Dr. and Mrs. Royal J. Dye helped them to celebrate the fortieth anniversary January 16 of their wedding and their ordination for missionary service. Letters, greetings, telegrams and gifts in profusion found their way to their friendly home at 1761 North Canyon Drive in Los Angeles.

Dr. Dye and Eva Nichols were married January 16, 1899, at Ionia, Mich., and left the following day on their long

(Continued on page 45)

Women and World Highways

The World Day of Prayer, 1938

By LETITIA KNIGHT MINTZ

THE First Friday in Lent is rapidly coming to symbolize for the Christian women of the world the spiritual unity of Christ's church. In many different languages, in heat and in cold, in tiny country communities, small villages, and great cities, in little chapels, in immense cathedrals, on this day we become conscious of one another as the body of our Lord, joined together in the act that brings us closest to him.

A woman in Iran writes: "There is a sense of unity in these World Day of Prayer services which the women receive no where else." In a town in East Bengal, India, where thirty members of a local church gathered in the school chapel at 7:30 A. M., "all felt the inspiration of the 'hour apart,' when we joined in fellowship with our sisters throughout the world, very conscious of the bonds of unity in the family of God, and of his Son, Jesus Christ." In Athens, where the program was in English, Greek and Armenian, one lady said that the spirit of unity was what impressed her most. The report from Nantes, France, says: "I truly think that for many this vision of Christians united the world over in the same prayer will have been a blessed revelation."

In Austin, Texas, "a federation of churches is in process of formation. We believe this to be a direct result of these annual meetings." In Livingston, Tennessee, it was felt that "the World Day of Prayer afforded an excellent basis for an all too infrequent Christian fellowship of Protestants."

Two hundred ninety centers in England observed the day, and a strong Scottish committee is strengthening the observance there year by year. "A Welsh meeting in London was held in the Welsh Presbyterian Church, Charing Cross Road. The attendance was larger than last year. The Order of Service had been translated into Welsh and these were distributed well in advance to the various Welsh churches, so that the content could be well assimilated before the day. It was decided this year to devote the whole time to prayer. It was a real devotional service, and I am sure that next year the attendance will be larger."

Many American communities found a further expression of unity through the celebration of the Lord's Supper in connection with their service of prayer.

ACCOMPANYING the assurance of unity in the reports, the reader senses a growing enthusiasm. Most of the letters speak of meetings in more towns than held observances the year before. New Zealand reports: "We rejoice to tell of a good increase in its observance in the four cities, Auckland, Christchurch, Dunedin and Wellington. Five meetings were reported in which nine denominations took part. In smaller towns and in the far away country districts especially, a great many new centers were led to hold meetings, very often just a few lonely women who met to observe and unite with the women far and near, and so let the blessing be brought to them through prayer and fellowship."

In Victoria, Australia, besides the meeting in Melbourne, there were three meetings in the suburbs as against two in 1937, and twenty in the country as against fifteen in 1937. The Victoria committee sponsored the first World Day of Prayer meetings in Tasmania. A member of the Victoria committee visited Nauran, an island not far from the Gilbert Islands near the equator, and gathered the native women together.

In the Fiji Islands, the world program was used, and the "Fijian women took the matter up with great enthusiasm."

From Cape Province, South Africa: "From all the centers comes the same story of meetings attended by many women of all classes and creeds, all realizing the privilege of fellowship with one another."

In the United States meetings for new groups, foreign speaking women, a noontime meeting for men, and afternoon and evening programs for children and young people, have enriched the fellowship of the day. Those of us who wait until mid-afternoon for a one-hour service will be interested to note sunrise prayer services all around the world, some for young people, some for busy leaders; and all-day meetings, some with a fellowship luncheon at noon. One group in Wenatchee, Washington, "instead of having luncheon, fasted, and they reported a 'very worshipful time.'"

NO account of these world services is quite complete without a word about the offering. From the far North, where hunting and fishing give daily sustenance to the people, to the neighborhood of the equator where the earth yields her abundant increase, and on south again to where living is scanty and obtained through hardship and in difficulty, the people come into the house of God on the World Day of Prayer bringing their offerings. Shut-ins observe the day in solitude and send a small gift to swell the amount. Offerings of vegetables, of fruits, eggs and furs; of moneys in varied amounts, make possible relief for the poor, help for the needy, civilian relief for war-torn lands, Christian literature, and many other things. In the United States the offering goes to four definite projects which rely largely on these offerings for their support: Work among the children of migrant laborers, religious education in government Indian schools, the support of eight union colleges for women in China, India and Japan, and Christian literature for lands where there is little worth while reading. In most cases the individual gift is small but the totals are almost unbelievable.

In addition to the stated meetings for prayer, several groups in widely separated places celebrated the day by a chain of prayer, either in their individual homes or in the churches. Members of the group were pledged to pray at definite times so that the chain was unbroken over a period of hours.

THE Church, a World Fellowship—what a challenge that idea is to a world torn by hate, distrust, and war! But it is a reality. The World Day of Prayer is a witness to the vital spiritual unity which does exist within the church.

In Oakland, California, a Chinese woman is a member of the race relations committee of the Oakland Council of Church Women. She was asked to usher at the meeting held under the auspices of the council. As some friends entered the church, they "happened on her aisle and were very much interested to find that a Japanese member of the committee was also acting as usher on the same aisle of the large church. They passed and repassed each other many times, each leading a group up the aisle for the service, and there was the

(Continued on page 45)

Programs for Adult Organizations

For the Leader of the March Program

Theme for the Year: Seeing the Multitudes

Topic: *The Church Takes Root in India*

THE March meeting is the third of our six months' study of India. "The Church Takes Root in India" is the theme. We borrowed the title from the new study book by Basil Mathews who has given us "a picture of that swiftly growing Christian community in India whose influence is already out of all proportion to its numbers and whose membership increases with such startling speed." And that is just what we want this program to do for us.

In order to look intelligently at the church as it lets down its roots deeper and deeper into India's soil, let us review briefly the information gained in our February study of "Christ's Way in India," seeing the deeply religious soul of the people, the many religions of the land, the growth of Christianity, and the work of the Disciples of Christ. Then we will be better prepared to see how the church is making itself at home.

The worship theme, "I will Build My Church," centers our thinking upon the increasing strength and service of the church in all the world and especially upon the present day opportunity for presenting the Christ to India's seeking multitudes.

In developing the study theme we want to take into consideration the ways in which the Indian church is becoming indigenous, or at home in India; the way which Christian ideals are influencing Indian life; the place of the missionary in Christian service; and the development of the Christian community. There are five leaflets in the *Study Packet I* to help us in planning this program. In case you do not have this packet which contains leaflet material for the entire series of India programs, it may be ordered for fifty cents. The March set of leaflets will be supplied for ten cents.

The Indian Church is the title of the first leaflet, which was prepared by C. H. Smiley, one of our missionaries. It discusses this interesting subject of the church's natural adaptation to the land to which it has gone. Additional information upon this most interesting theme may be found in the study books: chapter IV in *The Church Takes Root in India,* chapter VI in *Moving Millions,* chapter XI in *Dinabandhu.* WORLD CALL, November, 1938, p. 43, has an article that will add an interesting note.

The Influence of Christian Ideals in India's Life is the second leaflet. It reveals ways in which the Christian principles are finding expression in numerous ways throughout the land. The same theme is discussed in an article in the January WORLD CALL, "Christian Ideals Warm India's Heart," by Dr. G. E. Miller. The chapter on "Penetration" in Dr. Corey's book, *Beyond Statistics,* has some excellent illustrations for use in treating this subject.

The Village of Light describes life in the Christian village of Jyotipur at Pendra Road, India, and was written by Mrs. Walter Menzies, missionary at Pendra Road. Surveys of two other communities, Damoh and Pendridih, were included in the January program material. All three studies were prepared by missionaries and were based on the suggestions in the pamphlet, *The Church Measuring Its Community,* which was used extensively among our American and Canadian groups as a guide to a study of the local community. The January studies helped us to a better understanding of Indian life and gave us opportunity to compare the Indian problems and ways with our own. This survey of Jyotipur helps us to see how the church has literally taken root in Jyotipur, becoming a part of the everyday living in a community that is completely Indian and thoroughly Christian. By contrasting life in this Christian village with a non-Christian community we see the uplifting influence of Christian teaching.

The Place of the Missionary in Today's India, fourth leaflet, contains messages from S. Maqbul Masih, a Christian leader of India; C. H. Smiley, a missionary to India, and C. M. Yocum, executive secretary in charge of the India Mission. Mr. Masih is an influential leader, a highly educated man, a third generation Christian, and for several years was pastor of the church in Bilaspur. It is interesting to note that Mr. Smiley also has served in Bilaspur where these two men were closely associated in their work. Both of them are now in this country.

Christ in the Heart, the fifth leaflet, is the story of a humble Indian Christian who in his own way started a church in his town. It is a good illustration of this month's theme for Dallu's little church was patterned on Indian lines.

As for the manner of presentation of these leaflets: *The Place of the Missionary in Today's India* may be given by three people and with a little adaptation could be worked out as a conversation among three people; *Christ in the Heart* is a human interest story and can be reproduced easily; the other three are source material for talks and should be used only as suggestions from which people will work out their own messages, making use of all other available resources and developing the theme in their own way. Under no circumstances should these leaflets be read!

The October, 1938, *Missionary Review of the World* has some good help for this program: "An Indian View of the Task in India"; "India's Attitude Toward Christianity"; "Indian Christian Missionary Work for India"; "The Church Takes Root in India"; and a paragraph on page 458 regarding the place of the missionary. These articles, the chapters in the study books, and the WORLD CALL articles may be used in connection with the leaflets as additional source material for the talks.

To gain a deeper understanding and appreciation of the Indian church and its contribution to the world church try any of the following: read selections from the poems of Narayan Tilak or other Christian poets of India; sing the Indian hymn found in *Fun and Festival from India* or perhaps "In the Secret of His Presence" by Ellen Laskmi Goreh which may be found in many hymn books (this hymn cannot be supplied from The United Society office); use illustrations from Indian Christian art as found in the December, 1938 WORLD CALL, or in the new book by Dr. Fleming, *Each With His Own Brush;* show pictures of church buildings of India as found in *Heritage of Beauty,* also by Dr. Fleming. An Indian hymn and some poetry are found in *Fun and Festival from India.* The public library probably can provide others. If you have a copy of *Craftsmen All* by Shillito, you will find help along this line of appreciation of the Indian church.

If you are using *Packet II* with the study book there is a leaflet for the leader included in the packet and no additional suggestions are offered here.

For your fellowship hour we again remind you of *Fun and Festival from India* which will give you abundant suggestions for whatever you choose to do. Every meeting ought to have some Indian atmosphere. People are still talking of what they *did* when we last studied India in 1931. They remember the *mela* or *jalsa* they held, the Indian food they ate, and the manner in which they ate it; the decorations and games and all other things! Those activities backed up with good study programs established an abiding interest in India, her people and the missionary work. And that convinces us of the educational value of the things we do and see. Let us then use the suggestions in *Fun and Festival from India* in order to make India real and near to our groups.

—EDITH EBERLE.

Programs for Young People

The suggestions on this page are for those young people's groups which are studying India and using the packet, "Indian Panorama." This packet consists of a study book (groups choose between "Dinabandhu" for seniors and "Moving Millions" for older young people), a forty-eight page handbook for leaders, and fifteen leaflets about our own missionary work in India. It is for the use of any young people's group, ages 16 to 24; senior Triangle clubs, Circles, unified youth groups, Christian Endeavor societies, schools of missions. The price for the complete packet is 85c. For any further information about missionary materials for young people write to the Missionary Education Department, Missions Building, Indianapolis, Indiana.—Rose Wright.

Suggestions for Session II

Worship

WE suggest the theme, "In Spite of Persecution," for both *Course A* and *Course B*. The following order of worship may be helpful:

Call to Worship: Psalm 9:1-2.

Hymn: "Joyful, Joyful, We Adore Thee," "O Worship the King, All-Glorious Above," "Come Thou Almighty King," or the Indian *bhajan* which appears on page 35, *Fun and Festival from India.*

Introduction and Story:

Leader may briefly refer to various instances of loyalty and devotion in spite of persecution as recorded in the Bible. Any good Concordance will list many of these. Then suggest that through the ages suffering and persecution have been endured willingly by "millions who humble and nameless" have trod the hard, straight pathway of devotion to God. Probably such persecution is as common in India today as in any other country. It takes various forms—some only very annoying, some very serious. One day as the hot winds were blowing over the village of Kotmi in India, bare-footed Doka Singh came to the verandah of a missionary home and called . . . (Tell the story, "In Spite of Persecution," which is in leaflet 12, "More True Stories from India." The one who uses this leaflet must take care to return it to the program chairman so that its other stories may be used later.)

Litany of Praise:

Leader: For that noble throng of saints of all ages and all lands who have stood steadfastly for the right against the wrong,

Response: We praise Thee, O God.

Leader: For the heritage which great servants of thine have passed on to us,

Response: We praise Thee, O God.

Leader: For the example of those who have been willing to suffer that thy truth might be preserved,

Response: We praise Thee, O God.

Leader: For the courage of those who were indifferent to public opinion,

Response: We praise Thee, O God.

Leader: Grant that we may endure hardness as good servants of Jesus Christ.

Response: Hear our prayer, O God.

Leader: Remove from us all fear, all cowardice, all uncertainty, and give unto us that perfect love which casteth out fear.

Response: Hear our prayer, O God.

Leader: Strengthened by thy spirit, may we strive to follow in the steps of those great heroes of the past and present who counted not their own lives dear unto them,

Response: Hear our prayer, O God.

Leader: Grant unto us the high gift of courage that we may follow daily the example of the Master,

Response: In whose name we pray.[1] Amen.

Hymn: "Are Ye Able?" *(Solo voice may sing stanzas with group joining in the chorus.)*

Offering: (Pianist continues to play softly, "Are Ye Able." Leader may suggest that offerings of money provide one means of expressing devotion and love of God, and he may remind the group of the joy that is theirs in the opportunity to share in the spread of the gospel in such lands as India as well as in our own country.)

Course A—Passage to India

Subject: Village India

Though references are made to several books in the suggestions for this session as found in *A Course on India for Young People,* you will soon see that with the two leaflets in the packet and the various descriptions as found in *Moving Millions* you will have an abundance of material for both the presentation of a non-Christian village and a Christian village. This should be one of your most interesting meetings. Refer again to leaflet 3, "Our India Mission," so as to remind your group of the villages and towns in India in which we have missionaries. Those who are participating in the Young People's World Friendship Project probably remember the village uplift work of our Burgess Memorial girls. Recall as much as possible of this work that they do and how they go about it.

Course B—Indian Youth in Christian Action

Subject: Places, Events and People

The map of India which appears in the packet will locate for you all our mission stations. Perhaps some artistic person will make a large illustrated map of India in color. In that case be sure to share it with other groups in the church also, particularly primary and junior groups. Perhaps one of your group could prepare a map talk about India and our mission stations to give before a junior or intermediate group. This would be a good educational project.

May we urge your careful preparation of a time chart as suggested on pages 13-14 of *A Course on India for Young People.* You will find this especially illuminating and interesting. Any good encyclopedia will help as well as Chapter II of *Dinabandhu.*

The magazine, *Asia,* has splendid articles about India and Indians in nearly every issue. Be sure to have someone go to the library to look up information about famous people of India in *Asia* and other magazines. The *Readers' Guide* is of course your best help in locating such articles. Jawaharlal Nehru is of special interest to young people. Assign a paper on his life and work to some member who is interested in social and economic problems.

In your fellowship period you might like to use the story of Gautama Buddha which appears in *Fun and Festival from India.* The title is "The Monkey's Self-Sacrifice." This story would pick up again the theme of sacrifice and loyalty which is suggested for your worship service. The explanation of Jataka tales which appears on page 43 should precede the telling of the story.

For India Reading

You have probably already noticed the descriptions of some of the newer India books that appeared on page 37 of the January, 1939, WORLD CALL. If not, be sure to see that page. Another less detailed list appears on page 38. Consult with other groups in your church which are studying India and find out what books they have or would like to have. A little co-operation in the purchase and reading of these books will be mutually profitable.

We would remind you of another book which we think is especially fine. It is *Oil Lamps Lifted,* by Pearl Dorr Longley, a missionary. It is a book of poems —very sensitive, lovely descriptive and narrative poems.

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1 Adapted from *Worship Programs and Stories,* by Alice A. Bays. Cokesbury Press, Nashville, Tennessee.

Devotional Study for Missionary Societies

Theme for the Year: Seeing the Multitudes

MARCH

I Will Build My Church

Preparation for Worship: Psalm 95:1-7. (Read by leader.)

Hymn: "The Church's One Foundation."

Leader: This hymn brings to us the thought for our worship today — the Church of the Living Christ, the Church Universal, rooted in all lands and growing in spite of "toil and tribulation and tumult of war."

In this hour spent in His presence, may there be in the heart of each one a prayer for the church in all lands. Shall we direct our thoughts and our prayers particularly to India, the land of the "moving millions," where people are groping for the light just as eagerly as in the days of the Tamil poet of India who, one thousand years ago, wrote these words:

Lord in the darkness I wonder
Where is the light. Is there a light?
Nothing know I, but I wonder
Where is the way. Is there a way?
How may I reach Thee I wonder.
Is there no way? Where is the way?

Shall we listen thoughtfully to the words of the One who came to show the Way, and who left His church as a beacon to point that Way for His followers.

Reader: Matt. 16:13-18.

Leader: "I WILL BUILD." Ringing in our ears today are these words of the Master spoken nearly two thousand years ago. Through the centuries has echoed the sound of the builders as they have sought to carry out His plans. Not heavy blows of hammers, not the grating of saws as timbers are cut to fit, but voices lifted in praise, footsteps on missions of mercy, hearts beating in sympathetic understanding, words of encouragement, inspiration, instruction. These are the sounds of building. The church of Christ is not built with bluster and confusion. It is like the growth of nature—silent, sure; like the vine which sends roots deep into the earth and sends out branches which themselves take root and form other vines.

Again let us listen to Paul's description of the builders and the building.

Reader: Eph. 2:19-22; I Cor. 3:9.

Leader: "MY CHURCH." Not a building of wood or stone, but human beings cemented together in Christian fellowship—one family, the "household of God," as close together and as dependent on each other as stones in a building "fitly framed together."

Today this fellowship reaches around the world. In the words of Basil Mathews: "Our generation is the first in the nineteen hundred years of Christian history to see the church in actual living reality rooted in every habitable part of the globe. The Universal Church exists at last, and the *Indian Church is in the center of it.*"

To this great center, India, we turn our thoughts just now.

Will you for a moment close your eyes and visualize the multitudes in India—the "seething thousands in the vast, jostling, many-colored, multiple-caste crowds" — the "wistful multitudes with their faces turned toward the Light"—the "moving millions!" Visualize the church taking root in the rich, native soil—rich in its reverence, its art of meditation, its passionate desire for that which meets the deeper needs. Visualize the church bringing forth fruit which means light to darkened minds, healing to suffering bodies, new visions of life through Christ, the Way.

Through the years the soil has been tilled, the seed has been sown. Today the harvest is ready. Thousands are asking the way. For this we have prayed. Are we ready to answer the call of those who would be taught? Is it possible that God has answered our prayers and we are not ready to care for the harvest?

Are we challenged with the thought of these millions, moving, moving toward the Light? As they forsake the old, do we earnestly desire to give them something in which they may believe? Let us spend a while in meditation and prayer for India and her people.

Meditation in Scripture and Prayer: (Pause after each prayer thought for a time of silent prayer.)

Reader: Matt. 9:36.

Leader: Pray for the masses of India as they seek the Way; visualize individuals among these masses—outcastes, lepers, blind, aged ones, youth.

Reader: Matt. 9:37-38.

Leader: Pray for the missionaries and the Indian leaders as they teach and preach among the people, handicapped by lack of room and equipment, funds, and helpers for the great task.

Reader: John 10:16; 17:20-21.

Leader: Pray for the Indian Christians and their leaders as they face the task of a divided church and its effect upon those who seek the Light. Pray that they may truly present Jesus to those who do not yet know him.

Prayer: (By someone prepared to sum up the petitions suggested above, that we may have a new vision and concern for seeking peoples everywhere, that we may share in building the church upon this earth and in answering the Lord's prayer that "they all may be one.")

Solo: "Open My Eyes That I May See" (Sung as a prayer without announcement)

Leader: May the meditations of this hour be acceptable in thy sight, O Lord, our Strength and our Redeemer.

—Mrs. R. C. Logan.

Mrs. Logan is the president of the women's missionary society of Southern California.

Echoes From Everywhere

Summer School Well Attended

A summer school was held at Pendra Road, India, for ten days during September for the evangelists and Bible women. Some teachers attended part of the time, and some laymen were there at every meeting. Miss Myrtle Furman was in from Kotmi with her evangelists. As men and their wives cannot be away from home at the same time, only one Bible woman from Kotmi was present. Miss Furman and two of her workers assisted on the program.

Christian Friends

Mongwela Abraham had just graduated from the Congo Christian Institute and was on his way back to his village to begin his work as a teacher. He told us goodbye, and with his canoe loaded with furniture and other things that he had accumulated during his five years here, he pulled away from the Bolenge beach In about an hour a runner came to the station yelling, "Mongwela's canoe overturned in the whirlpool and everything is lost but the people were saved." All Mongwela's books, notebooks, clothes, class picture and many prized possessions that he would never be able to replace were floating down the Congo on their way to the sea. When the student body heard the news they immediately began gathering up gifts for him. Some gave of their meager supply of clothing; another a cooking pot. One gave a chair, etc., until Mongwela did not lack. But best of all he had concrete proof that Christian friends are all brothers.

—Edna Poole.

Bolenge, Africa.

Department of Colegio Ingles

Colegio Ingles, like all schools in the Republic, follows the program prepared by the federal government. The following departments are offered:

Kindergarten, well known as the connecting link between the home and the school. Forty-two pupils were enrolled during the past year.

Primary School, consisting of six grades, where two hundred seventy-nine pupils were enrolled.

A Supplementary Course of three months, for pupils who finish sixth grade in June and have to wait until the following January for the opening of the

secondary schools. There were seventeen enrolled last year. (The first year of the Secondary School was also offered last year on the same terms as the supplementary course. Many mothers will not permit their twelve-year-old daughters to attend the state secondary school which is connected with the state university, and the secondary course was planned principally because of these young girls.)

A course for kindergarten teachers, offered each year by Miss Valero, the principal. Ten young ladies graduated from this course last June.

The monthly programs of a Parent-Teacher Association, considered a regular part of Colegio work, consist of literary and musical numbers and a lecture by some doctor or professor of the city. The Mothers' Club aims not only to give the mothers valuable aid in the management of home and children but to serve the whole community as well. Funds collected by voluntary offerings are used for clothing for the poor, layettes for poor babies, food and clothing for hospital patients, pencils and tablets for night school pupils, and to express appreciation to the teachers on Teachers' Day.

The influence of this Christian school, taught by Christian teachers, grows and widens year by year in spite of difficulties.

—Maria J. de Valero, principal.

San Luis Potosi, Mexico.

Sixteen Years of Service

The Ceylon Sunday School Union is completing sixteen years of fruitful service in that island. Much progress can be seen in the work during this period. Graded lessons are used and special materials are available for the use of teachers, special preparation for worship is a normal feature in all the Sunday schools, parents have associated themselves with the Sunday school, teachers' institutes have been held, and children's week is observed each year. The All-Ceylon Sunday School Examination conducted annually has helped to raise the standard of teaching and has given the feeling to the Sunday schools that they belong to a great movement, and are not single workers in solitary places. The Sunday school is the greatest opportunity of opening doors to the Kingdom in Ceylon.

World Sunday School News

Tell the Folks in America

A letter from the missionary staff at Wema, carries the following plea from a native teacher, Paul Njoku at Boende.

"Tell the folks in America to remember that we are not yet able to get along without more white teachers. There are very many people in this area of Wema that have not yet heard the teaching. We don't have enough native teachers, but we can't have enough until we have white teachers to train them. Many of our white teachers have gone home and have not come back, and no other white ones have come to take their places. They are Mr. and Mrs. Hensey. Who has come to take their place? There are Dr. Smith and Mr. and Mrs. Havens, Dr. and Mrs. Barger and Mrs. Hedges, and many others whom I do not remember. I am sure that where we had many white teachers now we have only few and the need is greater every day."

This teacher and the pastor at Wema, Philip Efunza, have been with the Wema work from the beginning, even before Mr. Johnston went to Wema. At that time the work was managed as outstation work by occasional trips of the Oregon or short visits by Mr. Johnson.

The Wema Staff

Congo Belge, Africa

News from Nantung, China

At Nantung Miss Vincoe Mushrush and her colleagues continue with the refugee and relief work on the Mission Compounds with clinics both on the West Gate premises and at our downtown building. The sick and wounded are now housed in the former Nurses' Home. The Slaters' home has been repaired and made ready for their return. Miss Mushrush has felt the same hearty interest in a religious education program that all our stations have experienced. Mr. Bao, who, before the war began, was head of the Local Self-government Unit in the area which included our mission hospital, school and residences, and who now resides with his family in the refugee center sponsored by the Nantung Christian Red Cross organization, came to Shanghai to meet the Slaters and to help them on the journey back.

China News Letter

Shanghai, China

Hidden Answers

1. What is meant by the League of 100,000?
2. When is Race Relations Sunday?
3. How many Negro youth are in college this year?
4. Describe the Toy Loan Center Number 33.
5. What does S. M. Masih consider the task for the church in India?
6. Can an individual do anything about the working conditions of women and children?
7. For what does "I.C.C." stand?
8. What and where is the Burgos Memorial Junior Society?

In Memoriam

Laura Blaker Pearce, December 2, 1938, Pleasanton, Kansas. Deaconess and church treasurer. Charter member of missionary society. Faithful to her church. Age 72.

Hazel M. Duple, December 14, 1938, Muscatine, Iowa. President of missionary society of First Christian Church. Age 45.

Mrs. Sadie Head, November 26, 1938, Pacific Grove, California. Missionary society treasurer for 25 consecutive years. Active in all church work, and a devoted Christian.

Mrs. Sylvanus Gerard Miller, November 3, 1938, Mathis, Texas. Pioneer of Texas. Author, artist and poet. Member of Christian Church, teacher and organist in the Sunday school at Lagarto for 21 years. Her duty to God and her church always came first.

Maude M. Gehres, November 22, 1938, Phoenix, Arizona. State superintendent of boys and girls work in the Christian Churches of Arizona for several years. Beloved and active member of Capitol Christian Church in Phoenix.

Miss Ella V. Williams, December 7, 1938, Tacoma, Washington. A life-long member of Christian Church. Faithfully served First Christian Church, Tacoma, for eighteen years. World Call Secretary. Age 85.

Mrs. Nettie Harris, December 10, 1938, St. Louis, Missouri. Wife of pastor of Clifton Heights Church. Celebrated their 65th wedding anniversary on October 19. Organizer and active member of missionary society. World Call Secretary since 1930.

Thanksgiving Day in the Philippines

Have you ever tried to imagine how people who do not have our Pilgrim heritage celebrate Thanksgiving? Here the Americans have shared their cultural heritage with the Filipinos and the day is celebrated very much as in America. Those who are Christians go to church in the morning. The Thanksgiving dinner is held at noon or evening. The rest of the day is for ventures in friendship and fellowship. Many parties of various kinds are given in the homes. Mrs. Huber in Vigan attended our Vigan Christian Church, and I, four hundred and twenty-five kilometers to the south, attended Union church of Manila where most of the church-going Americans were to be found. After church I attended a Thanksgiving dinner at the home of Mr. and Mrs. Harry Fonger.

Philippine Islands. Allen R. Huber.

Helps for Leaders of Junior Groups

These pages this month contain suggestions as to ways in which you can guide your group of Juniors in the preparation for their meetings based on the study of "Knowing God Better." The program materials for the Juniors are published in the February 5 issue of "Junior World." You will, of course, have those materials before you as you study these helps.—Mabel Niedermeyer.

Knowing God Better

By Margaret M. Clemens

INTRODUCTION

Scope and Purpose—

This unit, which will continue for four weeks, is intended to help the Juniors to clarify their own thinking as to what God is like, and to give them an opportunity to investigate some of the ways for finding God that are open to all who want to know Him better.

Experiences and Ideas of the Juniors—

Probably nothing in the religious training of children is more important than helping them to form right and Christian ideas of God. Often those of us who are leaders take it for granted that our boys and girls are forming desirable concepts when on the contrary they may be having experiences that lead to very distorted ideas.

When asked to write a description of God, one Junior girl wrote, "God is a big, ugly, old man who is very angry and dangerous when one disobeys." Another wrote: "God is a great big man with an angry look on his face. He sits in a big chair in the middle of a big golden street. He gets awfully mad when I am naughty. I am afraid of him." "Sometimes he punishes you by making something bad happen to you," wrote another; and a first year Junior described Him by saying, "He is sort of magic."

Of course, many Juniors hold much more satisfactory concepts than these. The same leader who collected the above responses also found the following ones: "If it weren't for God we wouldn't have the beautiful things we have"; "God will correct you when you do wrong by telling you in your mind"; "Mother loves me the best that anyone does, so God is like Mother, I guess"; "God is a spirit; that is why we pray to him."

Such ideas, right or wrong, grow, of course, out of the children's everyday experiences. They see the beauties and forces of nature and life and wonder about their origin and control. Sometimes the explanations which they receive are adequate; sometimes they are confused and conflicting. Juniors likewise hear and read about God in stories, poems or incidents. Often they hear the results of man's carelessness attributed to the will of God, and they hear God referred to as one whose punishment is to be feared. There are some children who think of God as working only in spectacular or miraculous ways without realizing his constant and active presence in all the good happenings of life. Fortunately there are many children who have been helped to think of God in more positive ways than most of the above experiences signify, but it is probable that no two of our children hold ideas that are exactly alike.

What Do We Want Our Juniors to Think About God?—

All of us know that the idea of God is and should be a growing concept. Perhaps no one, except Jesus Christ, has ever comprehended God fully, but our idea should be richer, more complete and satisfying than it was even a year ago if we are growing Christians. We should be constantly making discoveries about God, in the Bible, in nature, in people and in Jesus Christ. Our Juniors also should be led along these paths of discovery, and though we shall not expect adult ideas from them, they too should be growing in their understanding.

The following statement represents an objective adopted by several denominations. It represents an attempt to define just what would be desirable for Juniors to know and think and feel about God:

A satisfactory relationship to God on the part of a Junior involves:

- A realization that
  - God is all-wise and all-good.
  - He has a plan for his world.
  - He has shown his goodness, wisdom, and love in the orderly universe that he has created, in which he is still at work, and in the plan he has made for all people.
  - He is loving and cares when we fail to live at our best in accordance with his plan for us.
  - He is just, as well as loving.
  - He is the Father of all.
- A sense of gratitude toward God and dependence upon Him.
- A wholesome respect for God's authority.
- An increasing effort to be obedient to His known laws.
- An unwillingness to get out of touch with Him through wrong-doing.
- Increased ability to approach God naturally through prayer for help and guidance.
- Confidence that because God loves us He forgives us our wrong-doing when we are truly sorry for it, and in the knowledge that He is able and willing to help us to try again.
- Enjoyment that comes from sharing in God's work.
- Increased satisfaction in fellowship with God through worship.

Helpful Materials—

Books for the Adult Leader

Finding God, by Arthur Herbert Gray. Harper and Brothers, 1931. This book came out of reports of many people regarding their experiences in finding God. It contains helpful discussion of the ways to a richer knowledge of God.

How to Find God (Fifty Best Replies). Edited by Sydney Dix Strong. Association Press, 1931. Excellent statements setting forth the experiences of many men and women. This little book will help the teacher think more clearly about his own experiences.

Pathways to the Reality of God, by Rufus M. Jones. The Macmillan Company, 1931. This is one of the best books for a teacher who cares for a solid work which contains ripe, careful thinking. Written by one of the outstanding Christians of today, a man of deepest piety, it is full of helpful, illuminating, searching ideas.

The Idea of God in Protestant Religious Education, by Angus Hector MacLean. Teacher's College, Columbia University, 1930. A study of the ideas of God found among pupils of various ages and in the teaching materials prepared for them. This book contains many useful facts, but it is limited in its theological interpretation.

The Plain Man Seeks for God, by Henry P. Van Dusen. Charles Scribner's Sons, 1933. An examination of the difficulties which many modern people face in thinking about God.

What and Where Is God? by Richard LaRue Swain. Macmillan Company, 1930. This book, written by a man who was filled with a deep desire to help others understand God, gives many helpful suggestions.

Pictures

"The Light of the Bible," by C. Bisschop. Small copies of this picture (4¼" by 6") may be secured from the Union Press, 1816 Chestnut Street, Philadelphia. Price 2 cents. No order taken for less than ten pictures. A colored copy, size 8" by 10" may be secured from the Art Extension Press, Westport, Connecticut. Price 50 cents. (See Session I for suggested use.)

Pictures of beautiful things in nature. These may be cut from magazines.

Pictures of Jesus engaged in kind and helpful deeds.

Pictures of men and women whose lives have been devoted to doing God's will.

Devotional Material

Thinking of God—"Learning to Know God Better," published in *Junior World* during month of January, 1939.

March 5

The Bible Tells of God

The aim of this session will be (1) to start the Juniors in their thinking about what God is like; and (2) to lead them to discover some of the things which the Bible tells us about God.

You will need first to read through the entire unit so that you will be familiar with the development. Read the Introduction with especial care. Perhaps you will want to take some time to consider thoughtfully your own concept of God. You will need to have your own ideas clear and distinct before you can be of much help to your Juniors.

The plan for today's meeting is very simple. The Junior leader will be able to assume much of the responsibility, but you will need to go over the plans with him. If you decide to follow the suggestion under "As the Juniors Arrive" you will need to take charge of the discussion based on the replies which the Juniors write. Be careful not to express surprise or disapproval of any ideas mentioned. As you read from the papers, ask the Juniors if they think the ideas expressed are good ones, and why. You may want to use the blackboard to list some of the ideas expressed. Perhaps you will decide to erase all but the ones the group decides are good. In closing suggest that perhaps we need to try to find out more about what God is like.

In order that the Juniors can visualize an attractive notebook of their own, it might be well for you to make one of your own before today's meeting in which you will record some of the discoveries about God which will be made during the session. Discuss various ways in which the notebooks may be made, thus stimulating the imaginations of the Juniors and leading them to express their own individuality.

March 12

Finding God in the Things He has Made

The purpose of this session is to help the Juniors to be aware of some of the things in nature which speak to them of God's love, care and power.

You will be able to keep fairly well in the background today, for this meeting is planned so that it can be largely the Juniors' own meeting. But you will need to go over the plans with the Junior leader, making sure that everything is cared for and that assignments to the children are given out well in advance. Perhaps the Junior leader will ask you to give the talk suggested, "Seeing God." The following may be suggestive of what you might say:

"'If I could see God just once,' said Ralph, 'I'd feel as if I knew Him so much better.'

"Ralph did not stop to think that while we may not see God with our eyes He has given us so many proofs of His presence that we ought to feel Him very near. We cannot see the songs of the birds, but we can hear their music in the air, and we know they are nearby in the leafy branches. We cannot see the perfume of the flowers, but we smell their fragrance and sometimes the air is full of their sweetness. We cannot see the wind, but we can feel it blowing and we can see the flowers bending and the trees swaying as it blows over them.

"So with God. We do not need to see Him to feel and know His presence. We know that He is everywhere and has planned all the beauty about us. He has made every leaf different. No two snowflakes are exactly alike. Each blade of grass differs just a little from every other blade. So if we really want to know God, one good way is to look around us at the wonderful things He has made for our enjoyment and use. Then we shall feel that He is very close to us and that His presence fills our lives."

The children's materials suggest that they take part in thanking God individually for all the beauty He has made. There may be some groups where leading in prayer in this way is foreign to the members. If your boys and girls have not had training in this act of worship, do not attempt it without making some preparation. Perhaps you might speak individually to several Juniors before the meeting begins, asking them to take part in this service, and guiding them into this experience. Then as you come to that part in the service you might introduce it by suggesting that God has given them so many useful and beautiful gifts, perhaps they would like to thank Him for His goodness. Make your own prayer brief and within their understanding so that they will feel that you are one of the group.

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March 19

People Help Us to Know What God Is Like

Through this session the Juniors should be helped to discover that we may come to understand God better as we see His purposes working out through those people who love and serve Him.

As usual, you will want to go over the plans with the Junior who is to lead the meeting, to make sure that all assignments are cared for and that the plan for the session has been well worked out. Be careful, however, not to deprive the Junior leader of the joy and satisfaction which comes from the experience of being responsible for the meeting. Future church leaders can best be developed by giving boys and girls experiences in leadership that are suited to their age and development.

In the brief period before the session begins you may have opportunity to go over the record books which the Juniors are making, commending good effort, and making suggestions where they will be helpful.

It is suggested that you tell the story, "Where Love Is, There God Is." You will find it in *Living Together,* by Frances Dadmun, *Knights of Service,* by Bradshaw, or *Rules of the Game,* by Lambertson.

March 26

Jesus Shows Us God

Through this session of the unit the Juniors should discover that our best and truest understanding of God comes through Jesus Christ.

This session will conclude the unit, "Knowing God Better." You will want to think carefully over the ideas that have been discovered to make sure that the Juniors have been enlarging upon their concept of God. Look back over the brief descriptions written the first week and consider the things which the Juniors have been discovering in the light of these incomplete ideas. It will be well for you to plan to make a summary of some of the things learned so that the Juniors will have a sense of having accomplished something definite and worth while during these four weeks.

As you plan with the Junior leader you may need to make provision for a rehearsal by the Juniors who are to take part in the dramatization.

You are to tell the story, "The King's Son." You will find it published in the February 13 issue of *Junior World.*

Should the Juniors wish to exhibit their books for others to see, guide them in this planning.

Something is Happening to These Boys

By DAISY McLIN HUBER*

A picnic dinner served on the bark of the banana tree. Mrs. Huber is standing in the back row.

I FIRST noticed thirteen year old Ovideo wearing a straw hat painted black, sitting with a cane in his hand on the street corner, splitting his throat with cheap love songs probably picked up at the cine. Upon questioning him I was relieved to find that his dark glasses were only boyish accessories and not a protection for sore eyes.

Ovideo and his friends began to make their appearance on the corner lot for the Saturday children's hour. Being much too old for motion songs we asked them to be our helpers. Then we invited them to Sunday school.

But the proverbial Sunday school class was much too tame for them, for these boys were as fleet as deer. One's back would be turned and out they would fly, climbing trees, walls and gates, racing up and down the streets, and enjoying with boyish glee the reverberations from stones raining on galvanized roofs.

A scout troop was then discussed but the boys put a damper on that saying, "We have no money." Silvestre Morales, pastor of the Vigan church, found the secret—a club. The boys themselves voted to call it the Burgos Memorial Junior Society, named for Burgos, a Filipino patriot born in Vigan. Brother Morales, whom the boys love, is the real spirit back of the club. The boys call him "Daddy."

One Sunday a big pot of *Arroz Caldo* (chicken and rice cooked together) and about nineteen hungry boys made a perfect picnic. While those boys were cooking out under a tree a board meeting was progressing inside. One of the elderly elders noticing the smoke left the meeting to investigate, but seeing the boys well behaved came back in and sat down. Since then the boys have become permanent fixtures about the place, and each Sunday morning I see a fire under the big earthen pot—it was full of beans last Sunday, and the middle sized pot had rice.

The people were getting their flowers ready for All Saints Day and I heard boyish voices outside. I saw three of the boys getting our flowers. Would it be fair to the boys to let them go ahead without permission? With a silent prayer, my good friends were told that they might have what they had gotten but no more because they had not asked permission. I assured them I was doing this as a friend and they all said after me, "An honest man is the noblest work of God." One called me as he was leaving a "Backet" which means an "old lady" (and of course I laughed inside, making a silent promise, "I'll show you in other ways I'm your friend").

One little fellow about ten breezed into the student center puffing his cigarette like a steam engine. To notice him or not, that was the question. Immediately becoming absorbed in other things, I saw out of the corner of my eye the cigarette go out the window and the boy remain to sing. Sometime ago those boys with their lighted cigarettes looked like a flock of fireflies. The other night they were out for a stroll and I noticed only one was smoking.

"These boys" are a happy bunch, busy with indoor baseball, and song practice, for now they sing a special each Sunday night. They worked up a drama themselves for their Saturday night club meeting. It was to celebrate Mother's Day (in the Philippines the first Sunday in December). It was divided thus:

Scene I

Brothers are all gathered around a sick child in the home.

Scene II

The family has nothing to eat.

Scene III

The boys are all grown now and are noted doctors, lawyers, etc.

Something is happening to Samuel, Gregorio, Roque, Pering, Immong, Carmelito, Juan, Apolonio, Pospero, Guillermo, Naciencio, Domingo, Manuel, Jorge, George, Oscar and Ovideo!

* Missionary in the Philippine Islands under the United Society.

A Holiday Excursion to the Chaco

(*Continued from page* 30)

Spanish. The missionary would speak in Spanish and then a fine, Christian Indian would translate for him. The Indians sang with more noise than music, but surely seemed to share in the service and in the testimonies which were given by reformed Indians.

We visited many of the Indian huts and talked with the people. The more industrious ones had better huts than the others. Most of the huts were very simple with one room.

The principal crops of these people are cotton, sweet potatoes and mandioca, which looks like the thick root of a tree. They had few cattle although each hut had a few chickens. These Indians wore clothes and were civilized to some extent. Before the missionaries began to work among them, they had a bad reputation and drank heavily. However, now there is little drinking or smoking among them. When one considers the almost primitive state in which they live, it is making real progress to get them to give up drink.

The missionaries teach them Spanish in order that they may learn to read and write. The women missionaries have classes for the Indian women in sewing and in the rudiments of housekeeping and health. We found the women missionaries, who are practical nurses too, giving medicines to sick children.

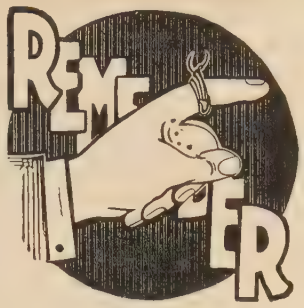
A few of the more promising Indian boys had been selected to live and work with the missionaries in exchange for an education. These Indians seemed like crude material, but we know that God loves everyone and one can never tell what the result of prayer and hard work will accomplish in the life of an individual. One of the most promising of these students had been bitten by a snake. The missionaries rendered first aid and rushed him to a village

an hour away and he was given an injection. That night the parents of the boy wanted to take him home. A witch doctor had persuaded the boy's ignorant parents that he must have other treatment—that the head of the snake was inside the boy's chest and that it would have to be beaten out before he would get well. Because of fear, the boy decided he wanted to go to his parents and the missionaries did not dare prohibit his going. All during the night the missionaries could hear the witch doctor dancing, shouting and beating the boy. In a day the boy died. Superstition is thoroughly ingrained into these people's simple minds, and the medicine men do their best to instill fear into them.

Much could be written in testimony of the good work these missionary people are doing, and of the many tribes of Indians in Paraguay as well as Argentina who need Christ and his message of love and salvation. A few of the Indians have caught a slight glimpse of the first steps on the road to Christian living. Much more remains to be done to lift these people out of poverty, misery, illiteracy and superstition into a new life that can only be found in following our Saviour, Jesus Christ. We pray that some day our mission may have a rural project which will seek to interpret the message of Jesus in many of its implications to these peoples of Paraguay.

After a very hospitable day and night with the English missionaries and Indians, we took another truck back over various trails and roads in the heat of the day, back to Clorinda, and on to the college, arriving at six o'clock. As we were in the customs house we heard two Paraguayan warships exchange salutes in the river, in honor of the founding of Asuncion. The cost of the ammunition no doubt would have more than carried the budget of those English missionaries for a year.

I have reason to believe that my student, Raimundo, was greatly impressed with the work of the mission for he knew the lives of some of the Indians before the gospel had touched them, and he saw in them remarkable changes.



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CHRISTIAN BOARD OF PUBLICATION
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Book Chat

(*Continued from page* 15)

lard of Evanston, published in time to be useful for the celebration in 1939 of the centennial of Miss Willard's birth. The moderns who would depreciate Miss Willard as a sort of puritan kill-joy would do well to see this portrait of a great and charming woman, with intense faith in her fellow men, a determined spirit, and a humanitarian feeling.

Books Mentioned on Page 15

LETTERS OF HENRY ADAMS 1892-1918. Houghton, Mifflin & Co. New York. 672 pp. Price $4.50.

BENJAMIN FRANKLIN, by Carl Van Doren. The Viking Press. New York. 845 pp. Price $3.75.

FRANCES WILLARD OF EVANSTON, by Lydia Jones Trowbridge. Willett, Clark & Co. Chicago. 207 pp. Price $2.00.

A PURITAN IN BABYLON, by William Allen White. The Macmillan Co. New York. 460 pp. Price $3.50.

THIS GREAT BUSINESS OF BEING CHRISTIAN, by Edgar DeWitt Jones. 113 pp. Price $1.25. Harper & Brothers. New York.

The distinguished author of this book has just closed his two year term as president of the Federal Council of the Churches of Christ in America. During that time he has made many addresses throughout the nation. Five of them are included in this book. The presidency of the Federal Council is a big job. It requires perspective, vision, outreach. Dr. Jones is not afraid, when dealing with the issues of modern Christianity, to use the big adjective. To him Christianity is a "great business," preaching a "grand adventure," prayer an "audacious enterprise," Christian unity a matter of "expanding horizons," and the search for God an "eternal quest." Every time we read a Jones book or hear a Jones speech we are amazed that so few of us understand, what to him is elemental, that public speaking is an art, and a high art, to which every man who essays a speech should give most careful attention. We are glad the retiring president of the Federal Council left this written record of his spoken word.

C. E. L.

THOSE GAY MIDDLE AGES, by Frederick D. Kershner. Willett, Clark & Company. Chicago. 235 pp. $2.00.

There has been a tendency in some circles during the past few years to exalt the Middle Ages. We have been much disturbed and disappointed about our own times and as a result are romancing about a dark period of the past. One can imagine Dr. Kershner reflecting upon this perversion of history with some pain and setting out to correct the false note. Instead of using invective and anger he uses irony. This irony is suggested by the title and hinted at throughout the text.

The author has used fine artistic perception, however, in not overdoing this ironical note for much of the text is sober, historical writing, backed by thorough knowledge of the period, and an exact and detailed description of social life in the Middle Ages. The literary style is excellent and the book makes good reading.

C. E. L.

Jarvis Christian College

THE air is filled with noises, and one can imagine that he sees the currents of air in motion because of the existing activity. "Hurry, Jane, it is about train time," or "Goodbye, Mary," or "Merry Christmas to you" are some of the familiar phrases that float across the campus on the wings of the wind. There is the hum of car motors, the crunching sound of shifting gears, a cloud of dust, and they are off to spend the holiday season at home or with friends.

As quietness settles about the campus, we draw a chair up to the fireplace for a period of reminiscence. The atmosphere and prevailing spirit of Yuletide makes us grateful for the blessings which we have experienced so far on this year's journey.

Our 148 students as compared with last year's 159 are an "ambitious lot with high aims, ideals and aspirations." This fact is exhibited in their extra curricular activities. They are making an effort under supervision to live a well-rounded and abundant life. The Y.W.C.A. and Y.M.C.A. have entertained this year in addition to having inspirational Sunday afternoon forums. Campus clubs are being organized among the students for social, intellectual and benevolent purposes. Last year, the Tidy Teen Club left as a memory of its existence a Congoleum rug for the floor of the beauty parlor.

The Y.W.C.A. carolers spread joy about the campus with their Christmas melodies before their departure. The music department also made a melodic contribution to the spirit of the season in the rendition of a Christmas cantata, "King, All Glorious," on Sunday evening, December 18.

Christmas boxes for needy community families are being prepared by the Christian Endeavor Society and Women's Missionary Society.

The spirit of the institution is democratic. At the beginning of the school year, committees were appointed to care for campus needs. The committees are: administrative, campus, education, health, athletic and recreation. Through the cooperative service of the administration and the committees, a bright future is anticipated for Jarvis. Some of the committees have already inaugurated beneficial programs.

Nor have our friends forgotten us. Each day letters are received from the four corners of the country. Gifts are inclosed in some, and expressions of faith, confidence and encouragement in others.

A few missionary societies have given scholarships. How can we help but rejoice with such kind wishes and deeds bestowed upon us? What more could be needed to inspire our group to greater heights?

We experience a rare type of fellowship when visitors come to our campus.

For a while, the way looked dark because of the illness and death of our late president, J. N. Ervin, but behind every dark cloud, there is a silver lining. We are beginning to see the sun emerge again under the leadership and guidance of our new president, Peter C. Washington.

"Forward, not backward" is our watchword and motto.

VENITA O. CARNEY.

Hawkins, Texas

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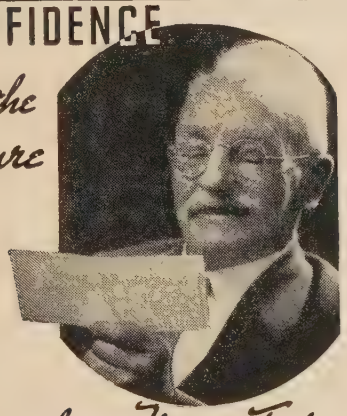

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WORLD CALL WEEK
January 22-29

Notes On Benevolence

THE twelve Benevolent Homes, maintained by our brotherhood through the National Benevolent Association, were well remembered by churches and friends at Christmas time. Useful and practical gifts were received by every child and old person, which served not only as Christmas remembrances but as blessings to the budget!

The Christmas offering for December, however, is slightly less than the cash offering of December last year. This may be due to the fact that Christmas day came on Sunday, and routine services in church schools were disrupted. All churches are urged to remit their offerings promptly to either the National Benevolent Association, Landreth Bldg., St. Louis, or to the Home or Homes in their area. The Benevolent Homes depend on the Christmas offering to meet accumulated bills and are in immediate need of cash.

Work is progressing rapidly on the new building of the Northwestern Christian Home in Portland, Oregon, and it is probable the building will be ready for occupancy early in April. The new structure will shelter the two units of the Northwestern Home now located in Walla Walla, Washington, and Eugene, Oregon.

When work was started last summer on the new building, Mrs. Walter Myers, superintendent of the Eugene Unit, in her enthusiasm told the aged members of her Unit that they would be in the new Home by Christmas—or she would eat her hat! When Chirstmas rolled around and they were still in the old building, the aged people of the Home planned, as a feature of the Christmas festivities, the ceremony of Mrs. Myers eating her hat. The ceremony was carried out in every detail and with high good humor, and Mrs. Myers writes: "Fortunately I found a nice cookie hat, so my word and my digestion were both saved!"

The Christian Orphans' Home, St. Louis, is in receipt of an offering from the Leaf River Church School at Wadena, Minnesota. In remitting the offering, the superintendent wrote: "The Leaf River school is a small school out in the country with about thirty pupils enrolled. We had a Christmas program and we gave the children the chance to vote as to whether they wanted treats or have the money sent to some benevolent institution. They voted every one in favor of sending it to some institution."

Christmas dinner at the Illinois Christian Home for the Aged in Jacksonville was supplied by the church at Lynville, Illinois. This was the climax of a happy and full week of entertainments provided by friends and church groups from all parts of the state.

The Florida Christian Home for the Aged in Jacksonville, Florida, has no

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more loyal friend than Mrs. R. E. Boote, a member of First Church in Jacksonville. Mrs. Boote's special concern is the pantry at the Home, and its empty shelves are a challenge to her. As a Circle Leader, she asks every member to put one can of fruit or vegetable away each month for the "Home Shelf." and if any member fails to do so, Mrs. Boote makes it up herself. Her Circle visits the Home regularly, bringing cheer and tangible gifts, and each member has endeared herself to the aged people of the Home.

Women and World Highways

(Continued from page 35)

utmost friendliness between them. One would never have known there was a dire conflict between their peoples across the Pacific to have seen these two Christian women in common fellowship on this Day of World Prayer."

"For the women of Shanghai the Women's World Day of Prayer had unusual significance. 'The love of Christ our only hope,' was the unifying theme. The committee which set up the program was composed of Chinese, Japanese, German, Russian, English and American women. This committee appointed a sub-committee to plan for a meeting in the Chinese language.

"The Chinese service brought the audience face to face with the implications of the love of Christ in our war-torn city. In the midst of our tragedy and losses we were given to see we still had much to be thankful for. In the time of confession the personal and national sins which have contributed to this situation were confessed. The forgiving love of Christ constrained the audience to forgive those who have sinned against us. The generous offering was turned over to relief work after deducting the small incidental expenses. At the close of this service, those who were at home in the English language went to the international service.

"This year the international service met in the Community Church. Twelve different nations were represented in the audience. Each one prayed in her own language. The earnest prayer offered for the sufferers of the war by a Japanese woman will long be remembered. The high peak in the service was the candle-lighting service when women representing the different nations approached from opposite aisles the central candle with their unlighted candles to return with them lighted to spread their light. A holy hush fell on the audience as the Japanese and Chinese women from opposite aisles approached the central candle and at the same time lighted their candles to return to spread their light. It was so evident that the only way out was that the love of Christ should lift us all above narrow nationalism which is darkening our world."

Station UCMS Broadcasting

(Continued from page 34)

honeymoon trip to Africa. Their work there, where they joined Ellsworth Faris alone at Bolenge, has made missionary history. It was indeed pioneer work, the redeeming of slaves, the lessons on polygamy and rescuing people from cannibalism. Since their retirement from the Congo field, the work of the Dyes has continued. No one can reckon the money raised for mission purposes, the recruits won for the service in foreign fields, the prayers made and the interest gained through the influence of the Dyes.

Friends of the Dyes among the national secretaries sent them an original painting, "Morning Mists" by Bryan Tarlton, a beautiful study in shades of orchid, gold and grey, showing the loveliness of the Indiana woods in the early morning.

Alice Ferrin Hensey, former missionary to Africa, is the author of the poem "For All In Need" which appeared in the January issue of WORLD CALL, page 61. We are sorry the name of the author was omitted.

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THOMAS W. GRAHAM
D.D., DEAN
Oberlin
OBERLIN OHIO

Notes and News From the Pension Fund

DEATH by automobile accident has come to seven members of the Pension Plan in the eight years of operation. One by accident otherwise. In each case the cash death benefit has been available to the widow, or the estate.

This Happened in December 1938

A young minister of Ohio, unmarried, was killed in an automobile accident on December 23. He was paying his 2½% dues and his church the 8%. The telegram from the church treasurer reached the Pension Fund office Saturday afternoon.

The assistant actuary made a trip to the office Saturday night, verified the records, wrote out the check for $1,000, which goes to the estate when the member is unmarried. He drove to the secretary's home and secured his signature to the check, then to the treasurer's home for his signature, then back to the post office where the letter was mailed Saturday night by special delivery to the bereaved parents.

From 69 to 1,006

The Ministerial Relief Board was organized in 1895 because of a great need. Even so in the early years the response was small. After seventeen years of operation, in 1912, there were only 69 beneficiaries on the roll.

January, 1939, there are 1,006 beneficiaries on the total Pension Fund roll. Of this number 766 receive benefits either in the form of Ministerial Relief or Prior Service, both of which are gift money. What a marvelous growth that is. The growth had to come in gifts, because beneficiaries could not be added without the money to care for them.

Growth in the fundamental idea came also from 1912 to 1931. The pension idea grew in those years. The failure of Ministerial Relief ever to solve the problem became apparent. The conviction that the Pension Plan could permanently solve the problem grew throughout the brotherhood, and the present Pension Fund, with its total outreach and care of 1,006 is the result. But the total family is even larger. There are 573 dependents, making the large total of 1,579.

The Actuary Reports on the 1919 System

In the December issue of the *Pension Fund Bulletin* a statement was made of the actuary's seven years' study of the operation of the Pension Plan. His study showed that the Fund is sound and secure. He measured the Fund's reserves with the tables of actual experience, and found them entirely adequate to meet all contractual claims, and to pay future claims as they fall due.

The study of the 1919 system over its entire history shows a similar condition. Reserves created by dues of members have been sufficient and are now sufficient to pay all contractual claims. The experience very carefully follows the curve predicted by the actuary from the beginning.

The members of the Pension Fund are to be congratulated on having as their actuary so wise and experienced a person as George Huggins. The officers and trustees look to Mr. Huggins for guidance on all points relating to contractual and actuarial problems.

Progress in 1938

As we go to press the first reports on the close of the old year 1938 are only tentative. However, enough is known to report that gains have been made in nearly all departments of the work.

The best news is that there has been a good gain in the dues payments of 2½% from ministers and 8% from churches. This is the backbone of the Pension Plan. The increases in receipts from this source every year since 1933, indicate that more ministers and churches are making the Pension Plan a permanent part of their programs than ever before.

Interest on invested reserves has also shown a very satisfactory increase. This is due to the increase of reserves from month to month and to the excellent attention of the finance committee in putting the funds immediately to work.

The total for the year will show a gain ranging from $8,000 to $10,000 over the total of $500,504.39, in 1937.

Books Received

THE SECOND WORLD CONFERENCE ON FAITH AND ORDER, Edinburg 1937, edited by Leonard Hodgson. Macmillan Company. New York. $2.50.

MY DAD—PREACHER, PASTOR, PERSON, edited by George A. Campbell and J. Edward Moseley. Christian Board of Publication. St. Louis. $1.00.

COKESBURY GAME BOOK, A. M. Depew. Cokesbury Press. Nashville, Tennessee. $1.75.

CRISIS. A report from the Columbia Broadcasting System.

ELECTRICITY AND CHRISTIANITY, Crump J. Strickland. Elizabeth Publishing Company. Charlotte, North Carolina. 35 cents.

"HEAVEN KNOWS," Margaret H. Brown. Friendship Press. New York. $1.00.

AND YE VISITED ME, Russell L. Dicks. Harper & Brothers. New York. $2.50.

ST. PAUL, Arthur Darby Nock. Harper & Brothers. New York. $2.00.

HIGHWAYS TO HAPPINESS, Alfred Grant Walton. Harper & Brothers. New York. 75 cents.

INSPIRED YOUTH, Olive M. Jones. Harper & Brothers. New York. $2.00.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1938 to November 30, 1938 Compared with July 1, 1937 to November 30, 1937

	Undesignated and Specific Gifts[2]		*Designated Gifts*[3]	
	1937-38	*1938-39*	*1937-38*	*1938-39*
Churches	$ 71,142.96	$ 73,905.35	$ 6,579.67	$ 6,510.17
Bible Schools	17,617.19	18,689.00	537.37	860.48
Christian Endeavor	392.48	573.61	236.42	143.84
Women's Missionary Societies[1]	37,129.83	36,797.97	87.40	569.51
Councils[1]	23,944.03	23,851.64	445.08	318.50
Young Matrons' Missionary Societies[1]	1,875.10	1,711.15	------	5.00
Guilds[1]	3,931.26	4,084.66	------	------
Circles[1]	1,330.60	1,136.59	101.20	16.00
Triangles[1]	418.05	418.24	------	------
Children's Missionary Organizations[1]	430.03	461.17	------	------
Unified Young Peoples' Groups	79.03	93.37	27.75	4.50
Unified Children's Groups	30.10	38.89	------	3.04
Individuals	4,095.26	5,846.40	6,970.90	3,144.54
Grand Totals	$162,415.92	$167,608.04	$14,985.79	$11,575.58
[1] Missionary Organizations Totals	69,168.03	68,593.68	661.43	916.55

[2] Gifts applying on percentages.
[3] Gifts over and above percentages.
Gain in undesignated and specific gifts—$5,192.12.

Khushman—Happy Heart

THIS morning very early, I noticed a village officer standing before our tent. He asked for Mr. Reynolds. I informed him that Mr. Reynolds had gone to the village on the other side of the river. "Well," he said, "will you come to my house? A baby boy has been born in my home and I want you to come." I told him I would call in the afternoon but he insisted that I should go at once. So I called to Miss Fleming, who is with us here in camp, and soon we were on our way. We followed him through the thorny jungle path to his village. When we reached his door we noticed everything in the court yard was neat and clean. The house was freshly cleaned and a gunny sack spread inside the door.

The officer's mother met us at the door and said, "Oh, you have come, we are so glad. God has given us a son, now you will bless it." We were taken in where the young mother lay and the new born son was passed first to one and then the other, while the old grandmother assured us that she did not fear the evil eye or any such evil things as others in her village do. When Miss Fleming had talked a while about customs at birth in their caste, she asked them if they would call a priest to name the baby. The officer sitting on the floor in front of us answered in the typical village way, "Why should we call a priest when you are in our village?" We asked him a few more questions and then he said, "You are God's people and have graced this village with your presence. Now you must name my baby."

It happened that we had given a little fair at the tent the day before. It had been a most happy occasion. The mother of this new baby had attended our function and had taken part in the merriment. So I said "This is a happy time for you. Yesterday the mother was happy as she played with us at the tent; now with this lovely boy she is twice happy; let us call his name *'Khushman*—Happy Heart." The father answered, "That is indeed a good name; *Khushman* it shall be." So the baby was named. We read a section from the New Testament about Jesus blessing little children, spoke of His great love for all of the children, big and little. Then we had a prayer for the baby and his parents, mentioning them by name. It was a very serious and solemn occasion.

Later on in the day, the officer was relating the incident to a group of the village men. Mr. Reynolds was present. Also the priest of the village was there. The officer said, "Mr. Reynolds has your wife studied all the love concerning how to name babies auspiciously? Surely she couldn't have done this thing without preparation." Mr. Reynolds explained that I was not a Hindu Seer—just used a bit of tact, and also that my experience was great along such lines.

The next morning when Miss Fleming and I called, the old mother prostrated herself before us and said, "Oh, it makes us so happy to have you people call, it just fills us with love—it is equal to a bath in the Ganges River." We had seen the Ganges so didn't attach as much significance to her compliment as she had anticipated.

Our days are filled with these simple tasks done for His sake, and some day His name shall be known and loved by all our village friends.

—MILDRED REYNOLDS.

Mungeli, C. P., India.

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The Last Page

Two Straight Roads to Town

'Twere a dull old world, me thinks, my friend,
If we all went just one way;
Yet our paths will meet no doubt at the end,
Though they lead apart today.

You like the shade, and I like the sun;
You like an even pace,
I like to mix with the crowd and run,
And then rest after the race.

I like danger, and storm and strife;
You like a peaceful time;
I like the passion and surge of life,
You like its gentle rhyme.

Your path is the right one, and so is mine.
We are not like peas in a pod,
Compelled to lie in a certain line,
Or else be scattered abroad.

I must live my life, not yours, my friend,
For so it was written down;
We must follow our given paths to the end,
But I trust we shall meet—in town.

—*Edison Voice Writing.*

Snake Story from Congo

Edna Poole, a missionary at Bolenge, Africa, relates another snake story:

"Georgia Bateman and I have an old mother cat. We had just given away her kittens and she kept catching rats, lizards, etc., and would bring them to the door and cry for her babies, wanting to feed them. Last night we heard her crying at the door. When we opened it, here she came into the house with a wriggling snake in her mouth. She put it down and it got away. We got the broom and chased it under the bed and all around until we finally got it swept out the door. Such a cat!

"Here's another one. Saturday afternoon about four o'clock Mr. Smith saw a python curled up in the door of his chicken house. He watched and when a hen went through the door the snake closed down on it and crushed it to death. By that time a number of folk were on hand ready to make an end of the snake. He was 8 feet 4 inches in length—just a baby one. The men gave the meat to the boys who killed it."

The president of the university had dark circles under his eyes. His cheeks were pallid. His lips were trembling. He wore a worried expression.

"You look ill," remarked his wife. "What is wrong, dear?"

"Nothing much," he replied. But I had a fearful dream last night and I feel this morning as if I—as if I—"

"What was the dream?" asked his wife.

"I dreamed the trustees required that I should pass the freshman examination for admission!" sighed the president.—*Exchange.*

Tablet

in Mandeville Parish Church—Anglican —in Jamaica

"O God, make the door of this house wide enough to receive all who need human love and a heavenly Father's care; and narrow enough to shut out all envy, pride and hate; and its threshold smooth enough to be no stumbling block to children or to straying feet; but rugged enough to turn back the tempter's power. Make it the gateway to thy eternal Kingdom through Jesus Christ."

A "surprised and wondering father," H. G. Elsam of Hoopeston, Illinois, submitted the following which he thinks may have a "philosophic value"—

"Elaine, our five year old, is in the spirit of Christmas. She has just been promoted to the Primary Department where she is learning a new version of 'Adeste Fideles'—thus—

O come and let us worship,
O come and let us worship,
O come and let us work,
Surprise the Lord."

On the grounds of St. Peter's Hall, where several of the Disciples delegates to the Oxford 1937 conference were quartered, there was much in evidence a turtle promptly christened by some of the irreverent Americans "Henry VIII." Henry is pictured here in the hands of an inquiring friend, Dr. W. E. Garrison of the Disciples Divinity House (University of Chicago) and The Christian Century. The photo was snapped by the editor of World Call.

Thoughts

By George Washington

Labor to keep alive in your breast that little spark of fire called conscience.

Actions, not words, are the true criterion of the attachment of friends.

Good humor makes one dish of meat a feast.

If you deliver anything witty and pleasant, abstain from laughing thereat yourself.

Associate yourself with men of good quality, if you esteem your reputation; for it is better to be alone than in bad company.

Let your discourse with men of business be short and comprehensive.

Undertake not what you cannot perform, but be careful to keep your promise.

Give not advice without being asked; and, when desired, do it briefly.

Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that natural morality can prevail in exclusion of religious principle.

Bolenge

A mellow, lovely climate
Nights just wholesome cool;
Daytime warm and pleasant
That's the general rule.

Sunsets often glorious
But not always so;
Some nights dark and lonely
Some have moon's full glow.

Trees are always beautiful
Always summer's green;
Autumn leaves in colors
Rarely ever seen.

Some insects are numerous
Though not everywhere;
Butterflies are gorgeous
Floating through the air.

Congo river is charming
Slowly drifting by;
Though it has a sameness
One cannot deny.

People very human
With joys, sorrows, thrills
Child-like, merry, care-free
Suffering many ills.

—Percy D. Snipes.

A pretty young girl applied for a job at a factory and was given an application blank to fill out. When she came to the line which read "Last Engaged," she hesitated a moment and then wrote in a flowering script:

"To Jack Miller."

WORLD CALL'S 20TH ANNIVERSARY OFFER

Extended Until March 1, 1939

Anniversary Number

Volume I, Number 1 of WORLD CALL came from press in January, 1919. Volume XX was completed with the December, 1938, issue.

In recognition of its 20 years as an International Magazine of Disciples of Christ, the January, 1939 issue has been made a 20th Anniversary Number. Enlarged to 64 pages and cover, abundantly illustrated and printed throughout on paper of high quality, this number has already been declared an issue of rare attractiveness.

What They Are Saying

A few of the many letters of praise are quoted as follows:

"I want to be one of the first to praise WORLD CALL for its 20th Anniversary Number. It is a marvelous compilation of historical material and a most important issue of a great magazine."—Robert M. Hopkins, Jr., Enid, Oklahoma. (State Director of Religious Education.)

"Your Twentieth Anniversary Number is great. The pictorial feature is fine. There has certainly been advancement and improvement despite the depression. Inspiration combined with energy and untiring effort, will always bring results. May this improvement be a challenge to greater improvement in the future. . . ."—Wm. Lowen, Wilmore, Kentucky. (A WORLD CALL reader.)

"Years forgotten and events now receded in time came bounding back to me this morning as I poured over the January WORLD CALL. It is living history before our eyes, and the whole brotherhood should be grateful for the skill and finesse with which you have compiled the record of the past twenty years. In plan, purpose and power, the magazine is forging ahead. My, how the child is growing!"—Bess White Cochran, St. Louis, Mo. (Publicity Director of the National Benevolent Association, and a former editor of WORLD CALL.)

"The January Anniversary Number is so splendid. I wish every member of the church might read it." —Mrs. E. E. Weissinger, Fostoria, Ohio. (WORLD CALL Secretary.)

Special Offer

Because so many are finding WORLD CALL to be of great interest, the special offer that was previously made has been extended until March 1, 1939.

Renewals

RENEWAL subscriptions will be accepted at the rate of $1.00 for one year whether coming singly or in groups. The enlarged 20th Anniversary Number adds to the value of this offer.

New Subscribers

NEW subscribers, and old ones who have not received WORLD CALL in their homes for the past year, are now offered

World Call for One Year and The 20th Anniversary Number } **FOR ONLY $1.00**

Club Rates

The regular "eleven subscriptions sent at one time —$10.00" club rate maintains during the period when the special offer is in effect.

Never Before

Never before has WORLD CALL been able to give so much for so little as in the offers above which extend until March 1, 1939. After that date the regular price will go into effect. Send in your order now. No sample copies of the January issue will be mailed. Single copies will be sent upon receipt of 15c.

1939 ANNUITIES

The Annuity Plan of the Pension Fund grows in popularity. One can give his money away and keep it at the same time. That is, he can give it away, but get the income from it as long as he lives. That is about all he could do if he kept it himself.

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